

MEN WANTED

REV. THOMAS E. TERRY



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We sincerely regret that some typographical errors mar the attractiveness of this book. These errors were not discovered until it was too late to correct them, and so we must pass the book on as it is, asking the charitable consideration of the reader.

MEN WANTED

A SERIES OF ADDRESSES TO YOUNG MEN

BY
REV. THOMAS E. TERRY

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“I have written unto you, young men, because
ye are strong.”

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TO
THE MEMORY OF
MY ESTEEMED FRIEND.
JOHN ROBINSON TODD, A. M.,
SCHOLAR, TEACHER, AND ALWAYS
A CHRISTIAN GENTLEMAN,
THIS VOLUME IS MOST AFFECTIONATELY
DEDICATED.

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THE AUTHOR'S PREFACE.

Standing on the top of the "Rockies" one morning just at sun-rise, and looking afar over the beautiful panorama of gray and green, of light and shadow that was spread out before me, I was deeply impressed with two thoughts: the indescribable beauty and grandeur of the scene, and the inestimable wealth that lay undeveloped and hid in the pockets of those mountains.

Such is the impression I get as I view the young manhood of our Country. The noblest thing on earth is a young man who, realizing the potentialities of his being, sets himself heroically to the task of developing in himself the noblest and best of which he is capable. But there are many young men who have never found themselves; who are like the undeveloped mines of precious metals, and it is with the hope of inspiring all such who may chance to read these pages with a proper ambition that this book has been written.

I do not claim for the book high literary merit. It is simply a plain discussion of some

important facts for plain, common sense people. It is not the best treatment the subject deserves, but it is the best the author, seeing the subject from his viewpoint, has been able to make it; and, conceived in a sincere desire to be helpful to young men; born of an honest and earnest effort, and baptized with prayer that the blessing of God may attend its reading, it goes forth on its own merits.

T. E. T.

Bridgeville, Del.
March, 1923.

God's Opinion of Man.

“Man that is born of a woman is of few days and full of trouble.”
JOB.

“When I consider thy heavens the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him?”
DAVID.

“What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him?”
JOB.

“How much then is a man better than a sheep?”
JESUS.

It is said that if you go to Boston you will be estimated by your educational qualifications, “What do you know?” or to Philadelphia by your pedigree, “Who was your grandfather?” or to Chicago by your financial ability, “How much are you worth?”. But there is one test by which every man's value is determined, and that is What is God's estimate of a man's worth and importance? and so, as a fitting introduction to what is contained in this book, I have

placed this chapter in the fore-front, following the illustrious example of the Author of the Pentateuch, and suggesting as an appropriate motto for a young man to observe in all his earthly relations, "IN THE BEGINNING GOD."

* * * * *

There are some persons to whose opinions regarding us we attach very little importance. We care very little what they may say or think of us: their favorable opinion will not excite our vanity, nor will their unfavorable criticisms cause us to lose any sleep; indeed there are some persons whom we do not care to have known as our intimate, personal friends for such a relationship would not add anything to the esteem in which our best friends hold us, neither would it increase our own personal self respect.

But whatever other people may think or say of us, either good or evil, in the final analysis everything turns on what God thinks of us; for our security in the present life and our future happiness and well-being will depend on His approval of our life and conduct.

God's estimate of the worth and importance of man is shown in various ways; first of all in the distinction conferred on man in his creation. In addition to the physical creation as in the case of all other created beings, God "breathed into his nostrils the breath of life [lives,] and man became a living soul."

By this act of in-breathing the Creator added something of His own nature, thus giving to man of dual existence: a body created out of the dust of the earth, that is mortal and perishable, and a spiritual nature that is immortal and imperishable. Of this mortal part God said to Adam after his transgression, "dust thou art and unto dust thou shalt return;" but this could only apply to man's physical nature; upon the soul death could have no effect whatever. While the creative power of God set all the physical organs going the spiritual energy of the Creator electrified the living soul endowing it with all the powers of reason and intelligence, qualifying man for the task allotted him, and with the discriminating conscience that condemned him when he had transgressed the law of God.

POWER AND AUTHORITY CONFERRED.

And to him God gave dominion over everything else he had made. Every living thing was subject to him. All Nature, animate and inanimate was placed under his control. We are often surprised by the scientific discovery of latent powers in Nature and these, (to us,) new forces are being harnessed and made to serve man's purposes. But man as God made and endowed him doubtless knew more about these mysterious forces and their adaptability to man's practical uses than the wisest of the

men of today have yet discovered. How much of control of the elements Adam possessed we cannot say; but as God's overseer, and having dominion over all his environment, it is not unreasonable to suppose that he had control of the very elements; and that had he thought it necessary to do so, he could have parted a storm cloud and could have caused it to pass, one half of it on one side of Eden and the other half on the opposite side. He stood in order next to God, and his powers over nature in the exercise of the authority given him must have been supreme in the domain under his control.

Man's worth and importance in the Divine estimation will further appear when we consider not only the authority and power given him but also the trust reposed in him. The earth with all its stores of wealth and beauty was handed over to him to possess and use as he might find it necessary. He was to be God's husbandman. God and he were to work together. God would provide the fruits in their season and man was to gather them. God would bring the harvests and man was to reap them. God stored the mines of the earth with the rich mineral deposits and man was to extract and refine them for his use. In the vegetable and mineral kingdoms God provided the remedy for every disease to which man is subject, and man was to discover and apply them. God would promulgate his law for the government of the world, and man was to administer

it, and when in the fullness of time God would proclaim to man his plan of gospel salvation the embodiment of that plan was to be found in the teachings of the Son of Man, who was also the Son of God, and the message he delivered was to be sent broadcast wherever man is found, not by angelic messengers, but by men ordained and commissioned of God for the work.

And so it is that in every good and helpful enterprise on earth we find God at the beginning and man in the development, working together for the glory of God and the uplift and blessing of mankind, and when the object and purpose of God in any of these enterprises of his is carried to a successful and satisfactory completion the smile of his approval rests upon his co-laborer. "The steps of a good man are ordered by the Lord, and he delighteth in his way."

How solicitous God is for man's well being. When the Israelites were in Egypt and the plagues were desolating the land, having their home in Goshen they were exempt from their ravages. When they were traversing the hot and barren sands of the desert during their wilderness journey, he rained down bread from the skies for them; he sent them quails for meat, and the flinty rock poured forth cold, sparkling water for them.

God's garners are always full. His stores of provision are never exhausted. His supervis-

ing administration never ceases. He has agents everywhere who await his commands. The winds and the waves obey his will. The raven may be a food-bearer to the hungry, or an angel will fly with a message of comfort for a broken heart. When some sea of difficulty must be crossed an "east wind" will divide its waters, and on the farther side of the sea the ransomed ones may shout for joy. His promise to those who trust and follow where he leads is, "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee, and through the fire it shall not burn thee, neither shall the flame kindle upon thee." He does not promise to dry up the rivers or to quench the fires. There is a river of difficulty and a fire of trial for every man in this life; none are exempt from the testing, but the man who trusts and serves God is assured of a safe deliverance.

In the face of all this what a disappointment man's conduct has been to God. But perhaps you will say can God be disappointed? Can infinite wisdom be surprised? Without entering into the discussion of the divine foreknowledge, or seeking to reconcile foreknowledge with man's free-agency, or with contingent events that may arise involving both foreknowledge and free-agency, a few brief quotations from the scriptures may help the reader to decide for himself in this matter. In Genesis 6, 6, "It repented the Lord that He had

made man." 1st. Sam. 15, 35. "The Lord repented that He had made Saul king." Amos 7; 3, 6. Jonah 3, 10. and other similar passages. These passages do not imply that the Creator had made a mistake for which he was grieved, but that His plans and purposes had been thwarted and He was aggrieved thereby; filled with regret, and that implies disappointment.

God made man in anticipation of a harmonious and happy companionship, but all this was changed by man's wicked rebellion. The delightful association established in Eden was forfeited and God and man became estranged and were no longer to be intimate and familiar with each other. And yet in spite of all this there is a relationship that binds the Father and the errant child in bonds that cannot be broken.

Although the child has wandered very far from the Father, and has forfeited his patrimony of *spiritual* relationship, still he is the father's son. While he has lost everything else he still retains the possession of a divine descent that he dares not disregard, and that the father will not, cannot deny, and because of this relationship God is saying to every fallen and ruined son of Adam as he said to Israel of old, "Return unto me and I will return unto you, and though your sins be as scarlet they shall be as white as snow; and though they be red like crimson they shall be as wool."

DAVID'S QUESTION.

King David, overwhelmed by a serious contemplation of the starry heavens, and at the same time impressed with the comparative insignificance of man, exclaimed: "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him, or the son of man, that thou visitest him?"

To this question of David's various answers have been given. Plato, who lived 400 years before Christ, answered, facetiously, "man is a biped without feathers." But in his more serious mood he magnified the importance of man. Plato knew nothing of the christian doctrine and belief relative to the creation of the world and of man, or of the immortality of the soul, and yet he believed both. He believed in the existence and power of the Almighty and recognized his authority as creator and rightful ruler of the world. He believed in the dual nature of man, physical and spiritual, body and soul. He believed in the immortality of the soul; believed that the soul existed before the world was made, and that in that pre-existent state the soul being related to the Creator was intimately associated with him, and thus the soul of man became the connecting link between God and man, between the Creator and his creation. When Plato beheld the forces of Nature in action, as, the formative power of

motion in water or the eruption of the volcano, he said "that is God touching inanimate Nature: when he saw the spiritual emotions of man stirred by some unseen power he said "it is God speaking to and through the soul."

All the while in Plato's mind the one purpose of God in the creation and preservation of the world and all that belongs to it was a preparation for the advent of man. Everything else was created for his use and comfort. Combining these two ideas, the creation of the world for man and the immortality of the soul, Plato logically recognized and believed in a future existence with rewards for the righteous and penalties for the wicked. No wonder the Greeks called him "Plato the Divine; The Son of Apollo."

David's question is answered by some professedly wise men today who teach that man is simply the highest development of animal life on earth, as set forth in Charles R. Darwin's book: "The Origin of Species by Means of Natural Selection." According to this theory man is not a Divine Creation but merely the highest evolution of living creatures, and his immediate forefather is the monkey. In answer to this proposition it is enough to say that when monkeys display the evidence of having a moral conscience, when they hold religious services and organize systematic charities it will be time enough to recognize the chimpanzee, the

baboon or the orangoutang as the immediate progenitor of the human race.

The weakness of Darwinism and all the rest of these anti-christian isms is that, regarding man as simply a creature of earthly origin and but little removed from the brute, they deal only with his carnal nature and earthly existence, and their highest conception of human nature and of human possibilities is the final product of a series of evolutions which, as they say, are ever working toward an ideal humanity.

Following the *ignis fatuus* of godless reason, these men would de-humanize man and dethrone God as the Creator. They classify man as an animal, which he is not: he does not belong in that class at all. He is MAN, combining in one personality a living physical body and an immortal soul, superior to the animal creation; a class distinctly referred to by the Creator and certified as such through all the ages, and his classification will persist eternally. He is not an animal on earth neither will he be an angel in heaven; He is the masterpiece of creation and the son of God.

David answers his own question thus: "Thou hast made him a little lower than the angels, [Less than God for a little time,] and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet." Who can reverently consider the mean-

ing of this declaration and not feel as David felt, or as Keplar felt when overwhelmed with the thought of God suggested by a reverent contemplation of the heavens, and went walking through the skies thinking God's thoughts over after him.

We do not know how much David knew about astronomy, but if he only understood the vastness of our own little "system" composed of the Sun, which is its center, the earth and seven other planets, he might well have been swept by emotions of wonder at the magnitude of the works of God and the apparent unimportance of man. Passing by the smaller planets of our system Mercury, Mars and Venus, we find Jupiter at a mean distance from the sun of 500.000.000. of miles, having four moons of his own instead of one as we have. Out beyond Jupiter at a distance of 881.000.000. of miles from the sun we find Saturn with his beautiful rings. Out beyond Saturn we come to Uranus at a mean distance from the sun 1.771.000.000. miles traveling through space at the rate of 252 miles a minute. Next and last of our system we find Neptune at a mean distance from the sun of 2.775.000.000. of miles. Can you grasp the thought suggested by this little excursion through the heavens? Perhaps we may simplify somewhat by illustration. Let us suppose that some venturesome aeronaut had started from the sun to fly to Neptune when "In the beginning God created the heavens and the

earth," and had flown continuously until now, flying at the rate of 500 miles a day he would still have to fly, if our chronology is correct, a thousand and six hundred years to reach the half-way line.

All of these planets measure their years as we do ours, by a passage in their orbits around the sun. In doing this Jupiter requires twelve of our years to make one of his; Saturn thirty; Uranus eighty four, and Neptune something over one hundred and sixty four of our years for a single transit. So accurate are the movements of all these planets that in all the years of the past not one of them has ever been one minute late in coming up to the starting point to begin another race around the sun.

Remember that this is only our little system of which we are speaking, that might drop out of the heavens and not be missed by the casual observer. But there is nothing in all the starry skies that can compare in the divine estimation with the tiniest babe that coos in its mother's arms. Man is the key that unlocks every mystery in the scheme of Creation. All that is involved in the divine creation and government finds its explanation in the divine regard for man and the place he occupies in the thought of God.

IMMORTALITY THE IMPELLING CAUSE.

The real secret of the importance of man in

God's estimation can only be understood by considering man's immortal nature and his capability for good or evil, for happiness or misery. This immortal nature is often obscured by carnal propensities, and the divinity that is in man is thereby hidden and we are apt to think that the man is entirely bad. His only object in living seems to be carnal indulgence and the gratification of evil desires and appetites. To us it seems to be a case beyond the reach of any rejuvenating power or agency to retrieve and save. But there are really few if any of these social outcasts in whom some good desires, some noble aspirations do not linger, and God can see the striving of that living spark. He knows that though the lost coin is corroded by sin it still bears the marks that show its origin and indicate its worth. The image of the king is still there. That image is imperishable and can be restored, and He who claims the social outcast and the moral reprobate for his own; He who "came to seek and to save that which was lost," will not be satisfied until the prodigal has returned to the Father's house. One immortal soul, in the scales of God outweighs the universe of perishing things.

Strange as it may appear, in spite of all the indisputable proofs of the truth of man's immortality, there are those who close their eyes to the light of all reason as well as revealed truth, and blindly declare they do not believe

in the doctrine of immortality, and would bury in the grave this most precious hope that was ever kindled within the human heart.

The Atheist denies the existence of God, and with that there goes, of course, also the denial of any super-physical or spiritual nature in man. The infidel denies the divinity of Jesus Christ and with that denial goes the repudiation of all that Jesus taught concerning the resurrection of the dead and a post-resurrection life. The Agnostic, the champion of that modern conglomeration of bigoted selfconceit and boasting ignorance, says: "there may be a future life but we dont know whether there is or not, and in the absence of satisfactory proof we doubt the fact of any future existence.

These men are entirely unable to account for the existence of man on earth so far as any fixed purpose is concerned. According to their idea, man is a sort of come-by-chance, with no definite objective in life, and their only philosophy, if philosophy it may be called, is the survival of the fittest", a kind of every-man-for-himself doctrine. Life is devoid of purpose and death is simply the end of an existence that is no longer worth perpetuating. Earth to earth, ashes to ashes, dust to dust is the sad, final end to a human life. Here humanity and the brute creation find a common end, and oblivion as black as Erebus follows when the day of life on earth ends.

But all the cavils and doubts of unbelievers

do not, cannot change a single item in the fundamental constitution of things relating to man's spiritual life and existence. Denial of the truth disproves nothing. Man is constitutionally immortal: God has declared it and man's innate convictions affirm the glorious doctrine of life immortal and eternal.

An epitome of this whole matter is contained in the words of Jesus in his own definition of the meaning and purpose of His incarnation, and of His whole life and ministry on earth when He said: "God so loved the world that He gave His only begotten son, that whosoever believeth in Him might not perish, but have everlasting life." For every soul that is lost Jesus Christ died in vain. He gave himself a ransom for it. He suffered that the soul might escape suffering. He died that the soul might live. The soul that is lost defeats the whole economy of God in His dealings with men, so far as that soul is concerned. It limits the effect of the great plan of redemption inaugurated by Jesus when He commissioned His Apostles to "go and preach the gospel to every creature." Every soul that is lost is lost in spite of the fact that *God has done His best to save it*. The best plan that Infinite Wisdom could devise has been inaugurated, and the best possible means employed for its effectiveness. Divine wisdom could devise nothing better; infinite love could stoop no lower, for He humbled Himself that He might bring us to Himself.

And now understanding something of what the thought of God toward man is; having some conception of God's estimate of man's worth and importance; considering what God has done and is doing for the realization of His purpose in man; what is the supreme dictate of reason regarding our attitude toward Him and the conservation of our own highest and best good, here and hereafter? "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Could even infinite love require less than this? It is difficult to realize how an intelligent mind possessing even a modicum of gratitude can refuse compliance with so reasonable a condition. And yet the fact stares us continually in the face that there are those who "choose darkness rather than light" and withhold from God their willing service which by every principle of right is justly due to Him.

But if men will not be persuaded to forsake error for the truth; if they will choose darkness rather than light; then let the atheist scoff; let the evolutionist hie to his den and pride himself if he will on his arboreal ancestry; let the agnostic glory in his ignorance; let the rationalist follow the ignis fatuus that has bewitched him until he falls into the ditch toward which he is heading, but give the rest of us the hope that has for its objective IMMORTALITY AND ETERNAL LIFE.

Men Wanted.

“Show thyself a man.”

ST. PAUL.

“A good man is the ripe fruit our earth holds up to God.”

JOHN MILTON.

“A man ought to carry himself in the world as an orange-tree would if it could walk up and down in the garden—swinging perfume from every little censer it holds up to the air.”

H. W. BEECHER.

“Character is like every other structure—nothing tests it like extremes.”

NEWELL DWIGHT HILLIS.

As I passed up the street one morning these words, displayed on a strip of canvass attached to a United States flag, arrested my attention. The flag was floating from the front of what proved to be a recruiting office where men were being enlisted for service in our army and navy.

It was not the first time I had seen such a notice posted, but somehow at this particular time my attention was strangely arrested by it, and as I passed on my way those two words: “Men Wanted” held my thought, and as I pondered over the matter a strange importance attached itself to the meaning of the word “men.”

I knew that there were certain conditions that must be complied with in order to constitute the applicants *men* within the meaning of the call for volunteers: as, the applicant must be of a certain height and weight; he must be within certain age limits; he must be sound, body and mind; and must also be a man against whom no charges of gross immorality can be successfully made.

The call everywhere today is for men. All the great business enterprises of the country; industrial, commercial, and financial are calling for *men*: brave, strong, virile, manly men who can be depended upon under every condition and circumstance to meet their obligations and do their duty. Men who can stem the tide of selfishness and narrowmindedness, and view mankind with broad and liberal vision; men who can oppose the spirit of commercialism that is everywhere eating the life and heart out of our social and religious organizations; men who will cry against the immorality that is digging everywhere at the foundations of civic righteousness; men who can denounce and expose the dishonesty and malfeasance of trusted officials that is destroying confidence in our financial institutions and filling our jails and penitentiaries with erstwhile trusted employees.

Never before in our national history has there been such urgent necessity for the display of civic righteousness as there is today.

Men seem not only to have forgotten God, but human rights, and even human life are treated with contempt. The moral sense is not only apathetic, callous, it is dead and indifferent to very much of the evils that could be easily corrected if a competent leadership would arouse the masses to the necessity for action. We need a few Barbary Hecks in the religious realm and a few Patrick Henrys in the political affairs of the nation, while the whole social and industrial community is sadly in need of readjustment and reconstruction.

An obtuse moral sense winks at crying evils. With the immoral and vicious classes the only deterrent that restrains from crime seems to be the fear of being found out and punished; and even that fear is largely modified by the hope of leniency on the part of the administrators of the law. Both the Law and the Gospel seem to have lost much of their restraining power, and this fact is perhaps due to a disposition to coddle evildoers with a maudlin sentiment that pities where it ought to punish, because of some political or previous social influence. Let those who are charged with the execution of the law remember that they are responsible to the law-abiding classes: they are the custodians of the peace and the well being of the people.

And as to the Gospel; has it lost its restraining power? If so the loss can only be attributed to the administration by those appointed

to preach and enforce its teachings. Of all the misfortunes that can befall us as a people, good Lord deliver us from an effeminate, timid sycophant in the pulpit who has ever before his eyes the fear of men and not the fear of God, and who subordinates his sacred calling to the matter of winning for himself a name by "popular" preaching: by "mixing the bitter text with relish suited to the sinner's taste." Subjectively, a man is what he thinks; what he loves; what he aspires to be. The gauge of a man is what he says; what he approves, and what he does. The good man is always capable of doing better than the best he has done, and the bad man is always capable of exceeding his worst. Every honest effort toward excellence in any direction increases capacity for something better, and every surrender to the suggestions of the baser nature; every indulgence of the evil propensities of the human heart strengthens those propensities and prepares a man for further indulgences and greater excesses. Moral and christian character, like the mountain oak, grows with the lapse of years and the exigencies of human life and experience.

HEREDITY IS EITHER A HELP OR A HANDICAP.

The making of a man begins in being well born. No man can develop out of his own life any trait of character that was not given him by inheritance from his forefathers. The boy

is the father of the man. The acorn gathered from the oak will never develop a palmtree. The Ethiopian cannot change the color of his skin; neither can the leopard change his spots. The law of heredity is as fixed and unchangable as the law of gravitation or any other of Nature's laws.

The only thing we can do by way of development is to develop the good as the farmer cultivates his crop, increasing the growth of the crop and at the same time uprooting and destroying the weeds and filth that would choke it, and thus overrun and suppress the evil tendencies, that in their unrestricted development would overshadow if not destroy the nobler propensities and higher aspirations of the soul.

The law of gravity would hold a locomotive down at the lowest level; but we substitute another law when we apply the power of steam to the locomotive and drive it up to the top of the grade. So the evil propensities of our nature would hold us down: yielding to the prompting of our carnal nature would make us sensual and voluptuous; creatures of passion; slaves to the lusts of the flesh; but by cultivating the nobler, higher impulses of our being, we may rise to the honorable position of the kind of men the country, the church, and society are calling for, and that in spite of the handicap of an evil and antagonistic heredity. But this all depends on the man himself.

Mother-wit, usually denominated common

sense, is one of the choicest possessions of man, and it is among the rarest. There are young men by the thousand who have had the advantage of the best schools, but who for lack of common sense have never made any profitable use of what they have learned. The colleges and universities are not in the business of furnishing the stuff that men are made of: they can develop and polish, but they cannot make a man. Educate a *man* and he will make a good citizen, a good business man; but educate a fool and he will be a fool at the last.

THE IMPORTANCE OF PROPER EQUIPMENT.

Given a man to begin with, even though he may not be rich in natural endowment but who is possessed of manly instincts and is moved by noble impulses, and he will build to success and he will win the respect and confidence of those who know him. But his success in the great life battle will be proportionate to the degree of preparation he has made for his work.

The most important part of every building is the part that is under ground. The foundation is fundamental to the rest of the establishment; the first to be constructed and the last to be destroyed. Jesus Christ likens the man who obeys his teachings to a man who built his house upon a rock, and when the storm and tempest came that swept other buildings away "it fell not, *because it was founded upon rock.*"

So the habits a young man forms; the choices he makes of companions; the books he reads; the tastes he cultivates are the foundation stones he is laying on which to rear the superstructure of his life and character, and if the foundations be of the right sort his future will be safe and honorable.

Habits of industry early formed lead in later life to thrift and prosperity, and just as surely will habits of lazy indifference, sloth, and indolence lead to poverty, profligacy and want. You can scarcely find in the world today among the great captains of industry and finance one whose early life was not spent as an apprentice at some useful trade. The men who have risen to prominence either in commercial and industrial affairs or in the professions; in commerce or in statecraft, are the men who, having in themselves the native qualities essential to success, have developed those qualities by close application and hard work. Nothing can excuse a spirit of indolence and laziness in a young man, no matter how wealthy his father may be; a proper conception of his own personal independence will not consent to be a leech and live on the life blood of any other person on earth; it would unman him in his own estimation.

The education of the thoroughly equipped young man is complete in two parts: literary acquirement and industrial training. The former may include the university course or it

may stop short of that, but the young man who goes out into the professional or business life of today without a *sufficient* education must be all his life at serious disadvantage. How often we see men who by some fortunate business venture, or, it may be by the well directed efforts of native business talent, have succeeded financially and as a result are thrown with men at the front in commercial or political affairs, but who for lack of sufficient educational qualification are always at discount among their fellow men, and always show the handicap of their ignorance; as was the case with a man who a few years ago, by use of his knowledge of a particular business suddenly became rich, and, seized with political ambition, by some means got himself elected to the United States Senate.

One day this senator was invited to accompany some gentlemen on a pleasure trip, and for some reason having gotten the idea that they were going on foot, he declined. When they returned and reported having had a delightful tally-ho trip, he said: well, if I had 'a knowed I could 'a rid, I would 'a went.' And he a United States Senator!

Boorishness is a sin, not only against the rules of good society, but against the young man who practices it. Rudeness, impoliteness, is inexcusable in a young man always, anywhere, and in any company. Of all things a young man ought to always to be a gentleman.

There are some who seem to think they must be gentlemanly in the presence of ladies, but that in the absence of ladies they are at liberty to indulge in conversation that would not be allowable if ladies were present. No language or conduct of any sort is becoming in a young man anywhere on earth that would be improper in the presence of his mother and sisters.

Polite manners always mark the gentleman no matter where you may find him: whether in the palace of the rich man or in the cottage of the peasant; whether clothed in purple and fine linen or in homespun, and dont forget that you may find him in either of these environments.

Thackeray asks the question: "what is it to be a gentleman?" Is it to have lofty aims, to lead a pure life, to keep your honor virgin, to have the esteem of your fellow citizens and the love of your own fireside, to bear good fortune meekly; to suffer evil with constancy, and through evil and good to maintain truth always?" There is nothing to be added to that definition. Certainly to maintain such a life is to place one far above any level to which one can attain by merely being the descendant of hereditary aristocracy, or boasting the possession of "blue blood."

Pitiful indeed is the case of the young man who must establish his claim to social respectability by proving himself the son of honorable parents. Every young man ought to command the respect ordinarily accorded to a gentleman

by his life and conduct entirely aside from all such considerations.

These are days of ancestry hunting: musty old court records are being searched, and marriage and baptismal records are being examined by hired expert genealogists in the effort to find noted ancestral names; but after all this, and in spite of success or failure in this effort, the rating of a young man depends entirely on what he really is in and of himself. In these days of hustle and push a man cannot succeed in winning his way simply on his grandfather's record. Disraeli might say as he is said to have done when conversing with some of his acquaintances who were boasting of their ancestry: "I can trace my ancestry back to Moses who walked and talked with God on Mt. Sinai fifteen hundred years before Christ was born." but this was not what promoted him from the humble position of an unheralded Jewish lad who never attended a public school or university; who had neither wealth nor political influence in his favor, through various positions of trust and responsibility up to the highest and most honored position under the Queen of the greatest empire the sun ever shone upon. His promotion came because he was competent to fill the positions to which he successively rose, and his capability was the result of careful and persistent application in the development of his native ability and the cultivation of polite manners that entitled him to the con-

fidence and respect of the people as a gentleman.

It is all very well to be able to trace your ancestry through a line of noble and honorable persons, but that alone will not open the way to the confidence and respect of the people of this generation. We are living in a critical age, and every man must demonstrate his right to a place among honorable men if he would share their good opinions.

In the business affairs of the world one's standing will turn mainly on three things: First of all, is he a man of unquestionable character and can he be trusted? Second, is he competent: has he business capacity? A man may have either of these and lack the other; and the lack of either is a serious matter. The third is, has he experience: has he demonstrated his ability and trustworthiness; has he "made good?" P. D. Armour, speaking as a business man, said "Pedigree is nothing, it all lies in the man: you do or you do not." There is the end of the matter, and no matter who may or may not have been your grandfather.

As to one's social standing; the question that determines a young man's respectability is, "is he a gentleman?" Does he know the proprieties of polite society, and does he observe them? Is he a man of good moral character? It is an awful reflection on the life and character of a young man for a parent to say to his son or daughter, "I do not want you to associ-

ate with that young man: he is not a suitable companion for you.' Many a young man has found the doors of some home closed against him for that reason, and he has wondered why it was so.

There is perhaps no greater factor in determining one's social status than our unconscious influence: the effect of the things we say and do when off our guard without particular regard to the propriety of our conduct, but things that impress others favorably or unfavorably toward us. The young man who indulges in the use of filthy or profane language or in vicious habits of any sort, is simply building between himself and the best society an insurmountable wall of separation. Sparkling wit, even though it may be tainted with a shade of impurity, may sometimes provoke laughter that would seem to excuse the vulgarity, and the story-teller may imagine that the laughter indicates approval or appreciation when in truth it is expressive of derision, and of contempt for such mixing of wit with uncleanness. A pure fountain cannot send forth impure water, neither can a pure nature send forth impure conduct and conversation.

The evil influences with which we come in contact in our intercourse with the world may not be, *necessarily*, harmful; we may by watchfulness and rigid moral discipline, be immune from them; but as no character is stronger than its weakest part, and as we are liable to

overestimate our own strength, and, perhaps are unconscious of our own weak points, they are often dangerous because of the disposition in us to be influenced by them.

Like the sensitive plate in the camera the human soul catches the impression of whatever is *focalized* upon it, hence the importance of avoiding evil associations that may tempt us to do wrong. Jesus the great teacher of morals said as bearing on this matter: "Whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart." So, to look with lustful eye actually puts the beholder in the class of actual transgressors.

For a long time the Siamese kept chains stretched across the entrance of their harbors lest foreigners should enter there bringing their western ideas with them and thus contaminate the morals of their young men. However erroneous their ideas may have been from a commercial standpoint, their conduct offers a good suggestion for the safeguarding of a young man's mental and moral nature. Whenever any matter of questionable moral influence is suggested while it might not be wrong to do the thing, it cannot be wrong not to do it.

Solomon, in his advice to the young men of his day exhorts them to "keep thy heart with all diligence; for out of it are the issues of life; * * * for as a man thinketh in his heart, so is he." Human conduct is but the expression of our secret thoughts, and often the unpre-

mediated act or word has, under some strong, impelling influence, revealed some latent moral obliquity of which the man has, perhaps, thought himself incapable.

The human heart is not unlike one of our great cities that is cosmopolitan in its population and interrelated commercially and industrially to all the world. Like the converging lines of railroads, telegraphs, and telephones that keep the city in touch with international commerce and trade, so the heart has its lines of communication through the eye, the ear, and the passions that are common to human nature, and all these avenues of approach must be jealously guarded, admitting all that is good and helpful and excluding all that is deleterious and of a demoralizing tendency.

“Keep thy heart.” *All thy heart.* Watch every avenue that leads into it. We must make a covenant with our eyes that we will not look with complaisancy on the things that will awaken impure thoughts, and with our ears, that we will not listen to the songs that would entice us to engage in that which will blunt the moral sensibilities; and we must declare war on every evil passion if we would have clean hearts.

We may refrain from doing the things that are impolite; we may restrain our lips from profanity and vulgarity; we may refuse to be identified with anything that is of questionable moral tendency—all this outwardly, while

at the same time if the heart is not pure and clean even a glance of the eye may suggest an evil thought that may befoul the mind, and that, later, in some ungarded moment may lead to an act that may result in our everlasting undoing. King David was caught with a glance of his eye through his palace window and that glance lead to his commission of the sin that dimmed the lustre of his life and reign, and drew from his penitential lips the bitter confession and prayer contained in the fifty first psalm.

The cry coming from every quarter of the world today, from every profession, from every social and religious organization is give us MEN. GIVE US MEN.

Ideals, High and Low.

“Forgetting those things which are behind, and pressing forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

ST. PAUL.

“If we desire to be good, we must first of all desire to be brave, that against all opposition, scorn, and danger we may move straight onward to do the right.”

HENRY VAN DYKE, D. D.

“It is not the man who drifts with the current of evil, but he, who, like the sure-anchored rock, stems the current, that is sure to arrest the popular attention and command the popular heart.”

L. CUYLER, D. D.

Joseph Cook, preacher, author, lecturer, when asked on the day he graduated from college, “Mr. Cook, what do you propose as your calling in life?” replied: “My purpose and ambition in life is to be a teacher of teachers.” Those who are familiar with the life and work of Mr. Cook know how fully his ambition was realized. The man who could convene and hold for an hour and a half three

thousand Bostonians at the noon hour every Monday for several months consecutively, certainly had mastered the art of teaching.

Every young man has or ought to have some supreme purpose and ambition in life for the attainment of which he will bend every energy, whatever the cost, and for which he will sacrifice, if need be, everything else that is of less value to him, and the possession of which would hinder him from gaining the goal of his ambition. In order to attain to any great degree of success in any enterprise of any sort one must have an ideal constantly before him, and he must persistently strive to attain to it. No man ever yet has risen above the standard of his own ideal.

Mind, I say *his own ideal*. No young man is justified in merely trying to do as well as some one else has done. His only justification lies in doing the very best that *he* can do. "Tower-ing genius disdains a beaten path; it seeks regions heretofore unexplored. It scorns to tread in the footsteps of any predecessor, however great." Men who are satisfied with easy conquests, "do not belong to the family of the lion or the brood of the eagle." We should select the very best of everything, and aim at the highest and best of whatever we undertake.

An ideal that is within easy reach can satisfy only a laggard. Frederick Harrison, speaking for himself and for his fellow religionists says: "Our creed is an endless progress toward an

ideal, never perhaps to be reached, but to be ideally cherished in hope." While we cannot endorse Mr. Harrison's creed in religious matters, yet in the ordinary affairs of every day life, it is a splendid motto for every young man.

Having business that called me into the office of a friend of mine one evening I found him engaged in conversation with a traveling salesman who shortly withdrew, and when he had retired my friend said to me; "that fellow certainly is a competent judge of a good cigar"—he was then smoking one the young man had given him while they talked business. And, said he, "I reckon he knows the make-up of every brand of cigars that are made in this country."

My friend's statement impressed me, and I said to myself, yes, and possibly he knows the flavor of every brand of liquor that is either distilled or brewed—for he looked like one who indulged pretty freely; and perhaps he would be an authority on all the various pastimes and amusements etc. etc. But I wonder if he would be a competent authority and safe judge of good literature and other things that are of the most importance to a young man who is trying to make the most of himself?

We may differ widely in our opinions as to the propriety of indulging in the things that are included in the term "pastimes," both as to the moral quality of the amusement and to the extent to which these may claim our time

and attention. I shall not attempt to set any inflexible standard here—no one has a right to attempt such a thing; but there is one common ground where we must all agree, namely, these are not the things that are of most importance. At the very best, as it relates to the sober duties and responsibilities of life, they are only what the dessert is to the substantial meal; very moderately to be indulged in, and, most frequently, perhaps, best to be passed by entirely.

The men who have risen to prominence in world affairs, indulged in no excesses, and rarely had need of the ordinary amusements. When a man has preformed an honest days labor, the quiet of his own fireside with his family around him and the repose of his own bed-chamber are vastly more refreshing than the excitement of the playhouse, or the idle gossip of the “social club.”

This life is a great mission fraught with infinite responsibilities; and only he who meets those responsibilities with a manly spirit and in the fear of God can face the eternal Judge with any assurance of receiving his coveted plaudit of “well done.” “The law of worthy living is not fulfilled by pleasure, but by service, and by sacrifice when only thereby can service be rendered.”

Nothing has been more clearly demonstrated than that the regularity of proper habits during the days of youth adds to the strength of

the man in later years, and to his powers of endurance under the stress of the unavoidable trials of life.

Carnal indulgence is death to mental and moral development. The weak and flabby muscles of the sensualist are incapable of displaying manly vigor or heroic effort. You cannot transmit through a cotton string an electric current, and no sooner can you display the nobility of manly character through a life that is given over to self indulgence in which the carnal nature is supreme. That which distinguishes man from the brute creation is the god-like in him, and this can only be promoted by contact with the things that are pure and clean, and of an elevating tendency.

Our christian civilization is but the united effort of moral and christian citizens to realize their ideal in moral and civic righteousness. Had our forefathers who landed at Plymouth Rock been profligates instead of Puritans, our American civilization would have been something entirely different from what it is. Had we, as a nation, maintained the high standard they set up we would be nearer the divine idea of what this nation was intended to be, and what it ought to be, and what the young men of today can make it if they will.

THE IMPORTANCE OF SELF KNOWLEDGE.

“Know thyself, and fear thy God” is an aphorism with which we are all very familiar,

and it is pregnant with meaning. Know *thyself*. Recognize your own individuality. Jean Paul Richter says he distinctly remembered the time when the revelation of himself to himself came.

He says: "On a certain forenoon, I stood, a very young child, within the door of my home looking out toward the wood-pile, when, in a instant, the inner revelation *I am I*, like lightning from heaven, flashed and stood brightly before me. In that moment I had seen myself as *I* for the first time and forever." Knowing one's self really and fully, means not alone the recognition of separate individuality to which Richter refers: it means that we recognize the attributes, powers, and constitutional elements that make up our individuality, and that distinguish us from every other man on earth. It means knowing one's possibilities and peculiar adaptabilities to the affairs of life.

Andrew Carnegie the steel king could not have done the work of Thomas A. Edison, the electrical wizard if he had tried, nor could Mr. Edison have done the work of Mr. Carnegie; and if they had tried each to do the work of the other they would have failed, and the world would have lost the benefit of the labors and discoveries of both of these great men.

No doubt a large majority of the men who have honestly tried and failed in the business affairs of life owe their misfortune to the fact that they embarked in business or professional life for which they were not by nature fitted;

and so we have a lot of mis-fits where a good farmer, or mechanic has been sacrificed to make a fifth-rate doctor, or lawyer or preacher. Therefore know yourself as to your qualifications and your limitations, and apply yourself diligently to the calling for which the Creator has fitted you, and success is yours: but if you choose otherwise you at once invite failure and defeat. There is but one calling in which any man can be his greatest success: he may succeed measurably at something else, but he can never do his best except in that calling for which God intended him. You have no more business in another man's calling than you have in his home uninvited.

A business calling is a sacred matter. Men are called of God to all honorable business pursuits just as certainly and as clearly as they are called to the ministry of the gospel. Abraham Lincoln was called of God to the presidency of the United States just as certainly as the apostle Paul was called to preach the gospel to the Gentiles. Furthermore, in the faithful discharge of the duties imposed by any position to which God has called a man, he is entitled to equal respect; no matter how subordinate or unimportant that position may seem to others; as though he occupied some other place which, because of its greater responsibilities, may seem more honorable. David said: "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of

wickedness." Better be a good and faithful sexton in the house of God faithfully performing the duties of the office than be a mitred bishop without the ability to discharge the duties of so high and honorable position. It is not the office but the man who makes the position honorable. Better be a first rate man in a third rate position with a chance for promotion, than be a third rate man in a first rate place with the constant dread of being dismissed for inefficiency.

THE STAIR OR THE TOBOGGAN.

Even a divine fitting and a divine calling do not assure success of themselves: to these there must be added manly effort. The difference between the life and habits of the man who strives toward a high ideal in life and the man who drifts aimlessly with the tide, seeking only selfish ease and relief from responsibility, is the difference between climbing the stair and sliding down the toboggan. He who undertakes the mastery of self and the development of a stalwart character will find that he has no holiday junket on his hands. He who seeks to master the world; to possess its wealth; to make his impression on its business affairs or to direct the currents of its thought, must consent to toil. He must climb, and he must climb just a step at a time. It will be up-hill work. It will be a lifetime job. No one great effort

will accomplish the task. No one great battle will end the war.

The young man whose one ambition is to make life easy, who despises labor; who shuns responsibility; who has no higher ambition than to get through the world like the hermit crab, expecting the tides of fortune to bring him his living gratuitously, has already taken his seat in the toboggan, and will most likely find coming true in his case the saying that, "when a fellow gets started down hill, everything seems to have been greased for the occasion." It is very easy to become a tramp: it requires no capital and but little clothing; requires no provision for house-rent and exempts one from the payment of taxes, and maybe, when he dies he will sleep just as peacefully in the potter's field as will the Millionaire in his mausoleum. But who would be a tramp, for all that?

We must live, not in a fairy land of visions and dreams, but in a real world of hard, stubborn fact. And facts are facts, in spite of all our conjuring with them. Don Quixote may imagine that a wind-mill is a panoplied giant if he will, but his imagination cannot change the nature and character of the thing; it is a wind-mill after all. This world is no place for day-dreamers. Life will have its romantic features, but after all, life is not a romance by any means: it is not comedy, but a great, terrible tragedy.

Bread-winning is a tragedy, and every industry is fraught with hardship, with sacrifice, and often with peril. Think of the thousands of men and boys who live under ground in our coal mines at the risk of suffocation by the foul gasses or instant death by the explosion of the deadly firedamp. There are thousands of men who, in order to support their families are compelled to become the unwilling slaves of the soulless corporations, to meet whose demands they are compelled to surrender their Sabbath rest, and whose labor hours are so continuous that they scarcely have time to get acquainted with their own families.

Is it any wonder that these over worked and poorly paid toilers, when they see the extravagance of the "society folks" and the luxury in which they live, should feel that the world has not dealt kindly with them? In this everlasting conflict every man must bear his part, and that part consists not alone in earning his own living, but in joining forces with those who endeavor to improve the condition under which these submerged ones are at present compelled to live. Those pregnant words of the "great emancipator" "This nation cannot live half free and half slave territory" has a new meaning in the industrial and commercial life of the nation today.

The time is not far distant when in the life of this nation there must come, and there will come some radical and far reaching changes in

our social and industrial life as a people. It may come as a social reformation brought about by the work of unselfish, intelligent and humane citizens if the people will give sufficient heed to the voice of warning, but otherwise it will come by revolution. It will come, sooner or later, just as sure as the judgment day of God will come.

THE CALL FOR PIONEERS.

The young man who would make a successful effort in any department of business affairs must be a pioneer in the van of civilization blazing the way for others to follow. He is to do things that were never done before. He must take the initiative in new enterprises. He must dare to undertake things that his father never dreamed of as within the limit of possibility; and for the accomplishment of his work he must depend absolutely upon God and himself. It will not do to depend on good fortune, for there is no such thing as "luck", either good or bad. God and luck cannot both exist in the same universe. So long as God lives and rules nothing happens by chance. If you could dethrone God then there is no guessing what might or might not happen, but so long as he is on the throne his law will prevail, and his law is the guarantee and defense of the man who obeys it.

The attempt is being made in some quarters to mullify the Decalogue—Some of our law makers think they can legalize the violation of God's commandments; but God is not dead; he has not repealed a single law he ever enunciated; and the sooner our politicians and law-makers learn that we cannot get along without God the better for us and for those who will come after us; and in the promotion of the sentiment that shall correct these false ideas and establish correct and proper social, moral and political principles we must depend upon the young manhood of the nation.

Do not depend on the sympathetic assistance of your friends. However much you may appreciate the sympathy of your friends, learn to live without it. If you may have the added strength and support of sympathetic assistance in your efforts, well and good; but remember that except in rare cases, this world bestows its favors where they are the least needed. The stories of David and Jonathan, or of Damon and Pythias, are inspiring reading and must excite us to noble deeds, but the men who surrender a kingdom to another or hasten to lay down their lives as a forfeit for the life of their friends are few. "Laugh and the world will laugh with you," but it is too true that:

"The friends who in our sunshine live,
When winter comes have flown."

It is true that "God helps the man who helps himself," and so does everybody else help him. So long as you can take care of yourself you will have plenty of friends who will "stand by you," but remember it was the same crowd that hailed Jesus as king on Palm Sunday who deserted and left him in the hands of his enemies to be crucified just when he most needed their sympathy. Trust only in God and in your own right arm. In the great battle of life "cowardice is infamy," but God never deserts the brave, and God and one man constitute a majority, always.

OPTIMISM VS. PESSIMISM.

While you are to cultivate the spirit of independence and self sufficiency, do not let the coldheartedness you see in the world around you sour the "milk of human kindness" in your own breast. Do not yield to the spirit of pessimism. Don't get stoical and selfish. Keep sweet. Cultivate benevolence and charity toward all men, and grow bigger as you grow older. Remember the call of the times is for *men*. More and more the world needs them, and from out the dome of the sky today God is calling the young men to higher purposes and nobler ambitions than the mere gratification to be found in self indulgence.

Jesus of Nazareth came at a time when selfish greed and pride characterized the race, and he gave not his time or talent only, but he

gave himself; gave his life to teach us the great truth of the brotherhood of man and the fatherhood of God. He has shown us what it is to be a man at his best. He was the *perfect* man. While there is a realm into which we may not follow him, i. e. We may not still the raging sea or heal the leper; yet there is a realm in which we can do these very things: we can hush the storm of passion; we can lift up the fallen; we can help to cleanse the moral lepers; we can multiply the loaves and fishes to feed the hungry poor, and he has said that in that day when we shall stand before the bar of eternal justice for judgment, he will say to those who have followed his example in doing these things; "Inasmuch as ye have done these things unto one of the least of these my brethren, ye have done it unto me."

The noblest aim and purpose of any man is usefulness, and not merely the winning of the applause of the multitude. He is the true man who can do his duty, and do it fearlessly and cheerfully, and let the crowd go with him or against him just as the crowd may please.

A virile, manly man will have convictions, and when he has measured and tested them by his highest conceptions of what is right and proper he will follow them, no matter where they may lead him.

In your effort to help the world do not be stilted or self-centered, but move with the multitude. No matter what your social, fraternal

or religious relations may be, you must be broader and larger in your sympathetic assistance you render to the world than any of these.

When we consider the fact that there is so much of social injustice; so much of industrial unrest; so much of discontent with existing conditions; so much of strife and so much of suffering produced by causes that might easily be abated if men would only do unto others as they would have others do to them: there are times when I feel that I want to forget, for the time being, all the relations that I sustain to secret fraternities, helpful as they may be: forget that I belong to any religious denomination; much as I love my church, and just get out and mingle with the great surging mass of discontented, suffering humanity, and lay my arms around the unfortunate; and put my heart up against their troubled hearts, and with a brother's hand gripping theirs, say to them, and say it so that they shall feel the sincerity with which I speak; My brother, look up, be of good courage, there is a brighter and better day coming for you tomorrow.

“Learn more reverence, not for rank or wealth: that needs no learning;

That comes quickly, quick as sin does! Aye, and often leads to sin:

But for Adam's seed, man, trust me, 'tis a clay above your scorning,

With God's image stamped upon it, and God's kindling breath within.”

Self-Mastery.

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”

SOLOMON.

“The fortunate circumstances of our lives are generally found at last to be of our own making.”

GOLDSMITH.

“I have overcome my worst enemy, my own heart.”

EMPEROR VALENTINIAN.

“The heroic effort of a solitary soul to conquer self is grander than any strife involving a martial host.”

GEORGE P. ECKMAN.

“Give a man a consciousness of what he is and he will soon be what he ought to be.”

SCHILLING.

Man is a spiritual being, and his highest ambition is to develop the attributes of his nature that relate him to his Creator, and that differentiate him from the brute creation and from the material nature that surrounds him.

Clement of Alexandria drew a very dark picture of man as he was before the influences of Christianity reached him when he said: “They were the wildest of beasts, for they showed the

inconstancy of the bird, the treachery of the reptile, the rapacity of the wolf, the wrath of the lion, the greed of the swine, and the insensibility of stones and clods." Saint Paul says: "They were strangers to the covenants of promise, having no hope, and without God in the world."

We who live in this Twentieth Century are more favored than the ancients but the danger with us is that, failing to realize the necessity of being born from above men will rest satisfied while they conform to the spirit of our modern civilization which, while it is nominally christian is only negatively so; it is not the christianity of Christ. Its political, commercial and social standards of spiritual life and of moral character are very far below the standard set by Jesus of Nazareth, and the only way of escape from its deceptive and blighting influence is through a personal communion with God through the ministry of the Holy Ghost. In order to this self-mastery is the first qualification: abandonment of self and selfish gratification and a complete and unconditional turning to God for divine cleansing from all that is offensive to Him, and for divine guidance in all the affairs of life. Only by this can a man be sure that he is in the line of development that is leading up to the highest type of moral and religious character.

In attempting this mastery of self one should thoroughly understand his own physical, men-

tal, and moral nature, and thus knowing himself, understanding his strong points and his weak points, he should set the "double guard" where he is most vulnerable, and marshal all his forces of offense at that point.

In order to do this one must be severely honest and just with himself. The danger is, with most of us, that we are disposed to be too lenient in this respect. Self examination is not the most delightful work if we are really honest and deal with self as we would deal with other people. It requires a great deal of charity to excuse in another what we will allow and seek to justify in ourselves. But there is nothing to be gained but everything to lose if we really desire to develop the best there is in us, by excusing any lack or fault of our own.

Self deception is both easy and dangerous. It is so easy for us to do what we feel inclined to do, and it is not difficult for us to approve our own conduct, though we may be conscious that it might have been better. But however blind we may be to our own faults others will see them, and our friends will likely be slow to call our attention to them while our enemies will not fail to magnify them to our disadvantage.

One of the best things a young man could do for himself would be to constitute some one among his acquaintances who is thoroughly capable for such an office and who would be severely just with him, his critic to observe his

conduct and to call his attention to anything and everything in his conduct and conversation that ought to be corrected, and if he will profit by this as he may it will do much toward helping him in the formation of correct habits. None of us see ourselves just as we appear to other people. We all might consistently say with Burns:

“O wad some power the giftie gi’e us,
To see oursel’s as ithers see us.”

Self delusion is dangerous because we are liable to follow our own inclinations even to the extent of sometimes approving what is wrong and thus become confirmed in incorrect habits, for with every indulgence in any form of wrong-doing our ability to detect the impropriety of our conduct is diminished:

“Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
But seen too oft; familiar with her face;
We first endure, then pity, then embrace.”

So it is that the course of an evil life is a progressive downward course: first an evil thought entertained in the mind, then an evil or wicked course of action is decided upon, and then an immoral or wicked act is performed and the whole trend of a man’s life is changed. The fact of moral guilt begins at the point where the mind consents to the suggestion of wrong doing and awaits the opportunity for

the execution of the course decided upon. No doubt there are many persons who escape the guilt of unlawful and even criminal conduct because circumstances do not afford the opportunity for the intended action, but even so his moral nature is thereby degraded, for "as a man thinketh in his heart, so is he."

Remember that no amount of regret can atone for a single act of dishonesty, or falsehood, or injustice of any sort, and the only way to be sure that our conduct is right in the sight of God and man is to keep the mind and heart pure and clean. Judas may feel the sting of remorse that drives him to suicide for his treason, but the Christ is crucified and the traitor dies self condemned.

DUTY THE SUPREME TEST OF CHARACTER.

At the battle of Chattanooga Gen. George H. Thomas with the troops under his command occupied what was regarded as the key to the main position of the Union Armies, and Gen. Grant who was commander-in-chief of the Union forces, sent to Gen. Thomas a despatch saying, "Chattanooga must be held at all hazards," and General Thomas replied: "Tell General Grant we will hold the town until we starve," notwithstanding the fact that starvation was then staring him and his men in the face. With General Thomas duty was supreme. There was no alternative. When duty is clear

and we undertake to discharge it in the fear of God and in the cause of righteousness, it is not our business to stop to consider consequences. The duty is ours, and the consequences belong to God. To falter, to hesitate or to quit is to confess that either we were wrong in beginning or else, God helping us, we were not able to bring to a successful termination what we have undertaken.

Every young man occupies a strategic position, for the days of his youth hold the key to all his later life. No man sows wild oats in the days of his youth but he reaps a harvest of wild oats in his later years. There may be a momentary exhilaration in quaffing from the wine-cup but "at the last it biteth like a serpent and stingeth like an adder." The alternative of a happy or miserable old age is presented to every young man. Youth is the seeding time and the sowing determines what the harvest shall be that shall come in the future; "Whatsoever a man soweth, *that* shall he also reap." Seneca never uttered a more profound truth than when he said, "sad indeed is the life of that man whose youth stands in need of an apology."

The spirit of this age is frivolous and lacking in the matter of sober thoughtfulness that characterized our forefathers. It is toward entertainment and amusement rather than toward the more serious concerns of life. Even our colleges and universities emphasize the

athletic sports sometimes to the disadvantage of the literary and scientific studies included in the curriculum. When the average young man takes up the daily newspaper he almost invariably opens it at the sporting page and very frequently reads little or nothing else in the paper. The game, the theatre and the club absorb his thought and the matter of business responsibility he brushes aside with "serious things tomorrow."

It is said of Rome that "the zenith of her political glory marked the nadir of her virtue," and the secret of it all was that Rome gave herself up to voluptuous ease and neglected the more important things that pertained to right living. What was true of Rome will be true of the young man who neglects the sober duties and responsibilities of life, seeking only to amuse himself with popular pastimes.

A certain amount of diversion and relaxation is not only proper and right but is actually essential. The constant and increasing demand of our commercial and industrial life as a people render it absolutely essential that we shall have our holiday for recuperation, but too much of the things provided for this purpose, because of the excesses to which they lead, is harmful instead of being helpful.

We must recognize the fact that we are here for a purpose. Something depends on us. God expects something of us. Our friends and the community in which we live have a right to

expect that we will contribute our share toward promoting the common weal. No man is justified in being merely a negative character; in merely doing nothing that is harmful to himself or to his neighbors—a mere drone in the hive. His only justification lies in doing the best he can for himself and for the community in which he lives, and he can only do this *When he is at his best*. There is nothing that a young man ought to be that he cannot be if he will. There is nothing that he ought to do that he cannot do if he honestly tries, nor is there anything that is really necessary to his happiness or usefulness he cannot have if he will pay the price of service for it.

But he who would win in the competitive race of life must gird him for the contest, step into the arena and contend for the prize “The pressure of commercial and social life is so insistent that it requires a veritable battle in our hearts to prevent the surrender of our integrity and social ideals. We must either master or be mastered by current civilization.” Life is a tragedy and not a comedy. It is a war-fare and not a dress-parade. The struggle for existence is always on and it is always acute. Every good thing we possess of whatever sort it is, is but crystalized sweat-drops from somebody’s brow, and every virtue that men develop must be gained in spite of the influences that would develop the opposite vice. Every benevolent impulse must be fostered and every

charitable act must be performed in opposition to the spirit of selfishness that is all too common with the best of us.

There is so much of selfishness in the world, and we must so frequently come in contact with it, unless we are very charitable in our judgment of other people, the effect of that contact will be to make us selfish instead of benevolent, and disposing us to meet the selfish, commercial spirit of the times with the same spirit until we will come to estimate everything and every man, too, by the dollar mark. Against all this tendency we must strive if we would master self and rise to the standard of true manhood and realize in ourselves our own ideal of what we believe every man ought to be.

No virile, red-blooded man will be content to be less than the best that is possible for him. The man who has ten talents and uses only two of them has been likened to a carpenter who has a chest of forty tools but who uses only two of them—his saw and hatchet, and never becomes anything but a saw-and-hatchet carpenter. There are not a few young men today who seem to have no conception of their responsibility for their own improvement in knowledge and in earning capacity. They are content to live a life of mere sensual gratification; and they will not unfrequently sneer at the young man who applies himself to business pursuits rather than to sports and pastimes. But when you hear the corner loungers ridicul-

ing a young man because he is not one of their class; does not belong to their club, you may know he is a good fellow to have for your friend.

Every habit of man indicates his class. The tree is known by its fruits. The fact that an animal wears a hobble may not be positive proof that the animal is mischievous, but it is most conclusive evidence that its owner is suspicious of it. So to see a young man loitering around places of questionable moral influence where the idle and profligate spend their time; to hear him using language that savors of indecency, to see him indulging in practices that ill become a gentleman, marks him as one who is not fit to be the companion of a young man who respects himself and who has a pious regard for the good opinion of self-respecting people.

If you will saturate a white cotton cloth with phenol-phthalein and place it beside another cloth saturated with aqua amonia and then just blow your breath across the amonia cloth so that your breath will carry the amonia fumes to the cloth containing the phenol-phthalein it will immediately change the latter to a bright red color. Human character is just that sensitive to evil influences. Nothing else on earth is so delicate and at the same time so immortal. Just a breath of suspicion that finds corroborative evidence in the life and conduct of a young man may require a long time to overcome its baleful influence. The results of evil associa-

tions or of evil propensities indulged are fixed and certain, and sooner or later will bear their fruits in a human life.

The tendency of an evil life is always to lower forms of vice. A young man will first discriminate between certain forms of established moral laws and social requirements, restrained, perhaps, by his early training. He will observe some of these and ignore others that to him may seem of minor importance. He will not deliberately steal what is not his own, but he will justify what is morally dishonest in business, excusing himself on the ground that other people do the same thing, and the danger is that he will thus render obtuse his moral sensibilities and pursue the downward course until arrested in his evil way by the civil law or the wreck of his physical as well as his moral nature, or, perhaps, both.

As I write this chapter a wave of unprecedented moral and financial crookedness is sweeping over our country, and the wreckage is being strewn everywhere: accounts of fiduciary infidelity, systematic swindling, double dealing, burglary, highway robbery and wickedness of every description fill the daily papers. A crash of moral and business integrity shakes the confidence of the public in men and in financial and commercial institutions, and the sad fact of it all is that in most cases the transgressors are men below the middle age of life. A single case of recent occurrence will illus-

trate the truth of this statement: a young man, the son of a widowed mother was employed in a large banking institution, and was in line for promotion to a high and honorable position; and because of the high esteem in which he was held by the bank authorities he was placed in charge of a large trust fund, and had he honored the trust reposed in him a noble career as well as financial prosperity was before him.

But he was not careful of the associations he formed, and that neglect led ultimately to his undoing. He heard much about the possibilities of gaining money by stock gambling and finally decided to use some of the money in the trust fund he held in speculation. He began moderately, increased his risks gradually, and finally became a "plunger" in a frantic effort to recoup his losses; but finally, after six years of stock gambling in which he had wrecked the trust fund he sought to hide his sin and disgrace by running away and hiding himself, but was caught, and when arrested he said: "I'm glad they have caught me. I was in fear all the time. I always thought the police were on my trail. Do you ask why did I do it? It is the old, old story. The brokers showed me the pretty picture, the beautiful scenery, and the bright outlook. I got in too deep, tried to come back and got beyond my depth. I am willing to pay the penalty for my wrong doing, but my family, the innocent by-standers as always will suffer."

And what must be the bitter remorse of the man who, reflecting on what he might have been, realizes the depth of the disgrace to which his conduct has brought him and the depth of the disappointment and grief to which he has dragged down with himself those who aforetime loved and honored him. Friends may pity him, a merciful God may forgive his sin, but can he ever forgive himself?

Henry Drummond insists that only one half of what we are is the result of developing the personal ego, the other half, he says, is the result of contact with our environment. But if this be true the dangerous half is within us. What probability is there that a life that has been given up to the spirit of worldiness, to carnal indulgence and dissipation will be responsive to the ameliorating and ennobling influences that are altogether foreign to such a life? "If we close our eyes and stop our ears to the truth and fill our hearts with vanities and lies, we cannot wonder that the holiest revelations fall upon us like rain upon the wilderness, or pass unrecognized in the stupor of our sleep or in the absorption of our worldiness."

No matter what our environment may be unless there be in us a disposition to yield to its influence it can never harm us. Our environment will offer the opportunity for the exercise of whatever effort we may put forth, whether that effort be in a direction to profit us or otherwise.

A man may be so under the influence of some evil habit, some habit that is fostered by our environment, too, that he will be unable to follow his convictions of right and of duty. Alexander, the Macedonian Conqueror won the title of "The Great" by his display of the exceptional ability he possessed as a military commander but never did master the evil propensities of his own carnal nature; and died at last, history tells us, in a drunken debauch.

The husbandman knows that it is useless to undertake to plant a crop of any sort until first the ground has been carefully prepared to receive the seed. The stones have got to be gathered and the thorns and bramble must be uprooted and burned up and the ground put in a receptive condition. And it is even so with all that is worth while in a human life. All that is incompatible with noble and honorable manhood must be uprooted and thrown out, and the heart soil must be put in a receptive condition for the planting of the good seed. It is useless to undertake the development until first there is a determination to abandon every vicious and immoral habit, for so long as evil is tolerated in the heart it will overrun the good seeds that may be sown there. You can't grow tares and good wheat in the same soil at the same time. A human life cannot remain for any considerable time one half good and the other half bad, for either the good or the bad will predominate to the exclusion of the other.

Self mastery is the key to world mastery. The man who has mastered self easily masters all opposition, for opposition only strengthens his subjective moral force and increases his determination to win. Personal integrity, stalwart manliness becomes the stronger for having withstood a hostile attack. Put St. Paul in prison, or bring him into the market-place and publicly whip him, or let his enemies stone him and cast him out for dead, but with his soul fired with a great and righteous purpose he will survive it all and defy his tormentors with the declaration "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Neither threat nor sneering taunt of an enemy can drive a true man from a position that he knows is right, for he knows that a taunt is worth exactly what it is felt to be worth by the man at whom it is aimed and no more. It is to him only as the barking of a cur or the braying of an ass and deserves only silent contempt.

Moral uprightness, stalwart moral integrity is the *sine qui non* to recognition and respect from all honorable and high minded people, and is also absolutely essential if we would maintain our own self respect, for no man can be guilty of a mean act and think quite as much of himself afterward as he did before he committed it.

The effect of our moral status on our social influence is entirely different from its influence on those with whom we come in contact in the every day business affairs of life. You may take passage on an ocean steamship whose captain may be profane and immoral, and while he may break every command of God and disregard every standard of gentlemanly conduct, this may neither prevent him from navigating his ship properly nor hinder you from enjoying all the pleasures of the trip. In the moral and religious world this is not so; but if one lacks moral character and a reputation for chastity and moral integrity, it will be with him as with the man of uncertain moral character who undertook to lecture Emerson on the subject of his religious duty, to whom Emerson replied: "what I know you to be speaks so loudly that I cannot hear a word you are saying."

In the great arena of business life we must meet opposition that will be presistent, stubborn, and sometimes unfair and even unscrupulous, but whatever may come we should be *men*; never faltering, never hiding or running away, but fighting in the open, and fighting to a finish. We must not get cynical or revengeful or sullen, but always keep sweet and look toward the future with a bright face and a strong arm, and, standing squarely up to the line of duty and trusting God one must do his best, and if he does the world will honor him and God will honor him also with his blessing

on his effort. "It costs much to be true to one's convictions sometimes, but it is vastly more expensive to be false to what the soul declares is duty. It is no pleasant thing to face a frowning world or to bear the averted glances of friends who think one's course is foolish; but it is far more agreeable to undergo such experiences than to sit alone in the quiet hours and hate one's self for that excessive caution by which the prize of courage was thrown aside."

Self-mastery has been the prominent trait in the character of the men who have risen to prominence and recognized leadership in all our national history, and indeed in all the world. Only the man who has mastered self could say as did Washington when he set out for New York to be inaugurated President of the United States when he was first elected to that office: "Be the voyage long or short; although I may be deserted by all men, integrity and firmness shall never forsake me."

Much has been said about the jokes and witticisms of President Lincoln, and even some of his cabinet ministers characterized them as unbecoming a man in the honorable position that Mr. Lincoln occupied; but Mr. Lincoln himself declared that if he did not thus relieve himself of the tremendous strain of the responsibility he must bear in the direction of the affairs pertaining to his office, he would die under the burden; and so we find that this was simply his

way mastering and reinforcing himself for the task he had to perform.

Among the great captains of industries we find a conspicuous example of self-mastery in the life of Edward H. Harriman, who started in life a poor boy but who by careful investigation, wise selection, close application and persistent effort in business rose from one degree of wealth and influence to another until he came into the control of 20,000 miles of rail road, and was known as "the Western Railroad Czar." A study of his life and conduct reveals the fact that the secret of his phenomenal success was self-mastery. He yielded to no inordinate self-indulgence. He was indifferent to the applause or frowns of men. He had absolute control of his temper and never lost his head, but on the contrary it is said of him that he had so mastered his temper and all the emotions of his soul that he could remain perfectly cool and unperturbed when bitterly assailed, and when other men would shake with anger and lose themselves he was perfectly self possessed. The man who under provocation yields to an unruly temper drives a steed that runs away with him, while the man who, like Harriman, never loses his head avoids the ditch into which the passionate man is likely to land.

A sort of by-product or accompanying grace of self mastery is the spirit of benevolence. A spirit that can look with compassion on the weaknesses of other people whose lives lack

the merits of self control. He who would be of the greatest help to the world, and at the same time enjoy the best the world has to give him must cultivate the spirit of generosity, and not look on others with an evil eye of suspicion. The man who goes around hunting for evil in the lives of others; looking for something with which he can find fault, will find there are others no better than himself, but what comfort is there in that discovery? Remember there is room in the world for you and for every other man, too. No man is either so good or so great that he is indispensable to the orderly progress of human affairs, and no man need drag down some one else to make a stepping-stone for his own promotion.

That success which brings wealth or honor with moral and religious character ought to be the goal of every young man's ambition; but that life is worse than wasted that is spent in gaining wealth or honors without regard to the means by which it is attained. No amount of success in gaining wealth or the honors that men covet can compensate for the consciousness at the last that a man has gained either or both of these at the cost of having sacrificed that which distinguishes him as a highminded and honorable gentleman.

Coming through the Grand River Canyon which is one of the most picturesque and captivating spots in all the Rocky Mountains, looking out of the car window I saw where a man

had climbed far up the rugged face of the rock and there had placed his name where tourists could read it as they passed. But who knows who Aaron Salsbury is, or what he ever did beside cutting his name in the face of the rock? 'Who cares? Better do something worthy of being remembered; something that has helped some one who needed the stimulus of a kindly act; and then when the ages have passed and the rocks have crumbled to dust, eternity itself will bear the record of your effort. Ever bear in mind the fact that when we are gone from this life we shall be remembered here and rewarded hereafter, not for what the minister may say at our funeral, or for what the tender regard of loved ones may inscribe on our monument, *but for what we have done.*

Long ago Solomon, perhaps the most noted of all men for his wisdom made a survey of the pleasures and possessions that lure us in this life and characterized them all as "vanity and vexation of spirit," and as a final conclusion of the whole matter he says "FEAR GOD AND KEEP HIS COMMANDMENTS: for this is the whole duty of man."

There is just one laudable ambition for a young man, and that is to attain to the highest standard of noble manhood; a manhood that is stalwart in principle; that makes no compromise with wrong; that is morally upright, pure and clean in all social relations; commercially honorable, and religiously righteous in the sight

of God and man. This is true riches; it is the highest honor, and the only safe and sure way to happiness here and hereafter. Jesus says "seek ye first the kingdom of God and his righteousness and all necessary things shall be added unto you."

Social Relations.

“None of us liveth unto himself, and no man dieth unto himself.”
ST. PAUL.

“There is a law of unconscious assimilation. We become like those with whom we go.”
S. D. GORDON.

“Society is a sphere that demands all our energies, and deserves all it demands.”
COLTON.

*“Dear ties of mutual succor bind
The children of our feeble race,
And if our brethren were not kind,
This earth were but a weary place.”*
WM. C. BRYANT.

All nature teaches sociability. Animals congregate in herds, birds and fowls go in coveys or flocks, fishes live and move in shoals, insects congregate in swarms or colonies, and even in the vegetable kingdom isolation means barrenness, if not actual blight and death.

It is only natural, therefore, that man should crave intimate and friendly relations with his fellows, and that if deprived of this should lose out of life the highest source of earthly enjoy-

ment. It is in recognition of this fact that the State inflicts as a punishment for crime that is regarded as next in severity to the death penalty, solitary confinement in our penal institutions. But is it less severe? Is this not a living death? Can we wonder that men thus isolated, who never see a human face save that of the prison keeper, pine and sicken and die?

And there are some outside of prison walls who are scarcely less penalized by society. One time they sinned and society has never forgiven them, though perhaps had some of those who scornfully treat them been tempted as these unfortunates were, they would have done no better; and it may not be going too far to say that some of those "holier-than-thou" people may have cause to congratulate themselves that the condemnation and guilt of sinning seems to consist very largely in being found out.

The apostle Paul gives this admonition: "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "*Considering thyself.*" Remember, you are only mortal. Scipio might resent the caution of his servant when he said, "Remember, thou art but a man," but the servant expressed a great truth that we all need to keep in mind. There are some who are so indifferent to the misfortunes of others that they can find occasion to laugh at their predicament. What a difference it makes whether

one laughs *with* us or laughs *at* us! When others laugh with us it serves as a tonic to our spirits and fills us with sunshine and joy, but, oh, how withering is the laugh of scorn aimed *at* us! A scornful laugh is a great gulf between him who laughs and him who is laughed at as wide as that between Dives and Lazarus.

A woman came to town one day whose garments plainly showed that she was poor. The hat she wore was unlike anything the milliners turned out from their shops. It was miscellaneously made up and, like Joseph's coat, it was composed of many colors. Evidently it was home-made, and it was made without regard to the fashion. But it was hers and she made it—it served her purpose and it was not adorned with a costly feather that was not paid for. Some of the *smart* folks that saw it laughed at it and made sport of it, but the people of good sense and good manners did not laugh. They said the poor woman had done the best she could and the hat was good enough.

The “down and out” often finds but little encouragement in his efforts to regain respectability. A man who had been a great drunkard and had twice tried to reform and had failed, went to a revival meeting where he professed conversion, and as he was leaving the church after the service he was met by an official of the church, who said to him, “Well, W----, you are trying it again, are you?” To which he replied, “Yes, by the help of the Lord I’m going

to lead a different life." "Well," said the official, "I hope you will, but I haven't a bit of confidence in you."

But others did have confidence in him and they gave him a friendly hand, and he fully justified their confidence, became a useful member of the church and died a happy Christian.

The good citizen sustains a two-fold relation to society. There is a circle in which he finds his personal friends, such as are congenial to him socially, and there is a larger circle including the whole community in which he lives and acts as the good friend of all, helping by all means, as far as he can, every one who may need assistance, not in a merely perfunctory manner but as a friend. John Randolph could give shelter and assistance to the man who was accidentally hurt near his home, and then when the gentleman, happening to pass that way again, called to see Mr. Randolph to inquire for his health and to thank him again for his previous kindness, he was dismissed with the curt remark, "You need not mention it, sir, but let me remind you that hospitality is one thing and sociability is quite another. Good morning."

A man may be toward his fellows as the prison keeper toward the inmates of the institution over which he presides, doing only what his duty enjoins, aside from any charitable disposition; but when we remember that "God hath made of one blood all nations of men for to dwell on all the face of the earth," our relations

to our fellow man assume a meaning and importance, and impose obligations and duties that are second only to those that bind us to God, our Creator.

Society has its ills and it has need of a physician. Like the Jericho traveller, it is bruised and bleeding and waits for the good Samaritan. It has its heartaches and looks for some comforter. Only a part of these are known to the public. It is surprising to find to what extremes of want, and even of suffering sometimes, a feeling of personal self-respect or family pride will induce those who need assistance, silently to endure rather than let their best friends know their condition. Poverty never pinches quite so severely under any other conditions as when it comes to those who "have seen better days".

A selfish disposition prompts us to ask with the lawyer, who inquired of Jesus, "Who is my neighbor?" Our neighbor is not simply the man who lives next door to us, or in the same town with us. The bounds of our neighborhood are coextensive with the widest horizon of the race, for today we live next door to all the world. Steam and electricity have annihilated distance, and the spirit of fraternal cooperation and Christian charity must keep pace with the world progress and enter the opening doors of opportunity.

The Christian manhood of today is recognizing this obligation, and the response is seen in

the "Students' Missionary Movement" that is gripping the minds and hearts of the young men in all our colleges and universities, and in the "Men's Missionary Movement", which is enlisting the Christian business men everywhere, who are consecrating their time and money to the splendid work of sending the Gospel to the "nations that sit in darkness", while the Christian church is pushing the enterprise of Home and Foreign Missions as she has never done before.

The sphere of a man's usefulness may be enlarged by the possession of wealth, education or native talent, but he can be helpful without these. A green tree in the midst of a desert may bear no fruit, yet who can tell the value of its cooling shade, within which the weary traveller may find shelter from the burning rays of the sun? Such is the relation of the good man to the community where he resides. His presence is a benediction to all who come in touch with his influence.

One of the most respected and honored men the writer has ever known and one of the most influential and helpful was one of the poorest, financially. It is doubtful if he ever saw the day when he could have given ten dollars to any person or cause without depriving himself of something necessary for his own comfort. He was not an educated man, and yet there was no other citizen in that community with whom the most highly educated preferred to converse. He

was not gifted with the power of language except when engaged in prayer, but when he prayed the heavens opened and you realized that, like Moses, he was talking face to face with God. In his presence all idle and mischievous gossip hushed. The scandal monger and filthy joker maintained a respectful silence for the time being, or at least cleansed their tongues. His life was a benediction to all who knew him, and when he died the whole community felt bereft. No other citizen of that town ever had higher honors paid him in his death and burial. In his poverty he made many others rich.

THE IDEAL SOCIETY.

Would you assist in the uplift of society, cultivate in your own life the virtues and graces that will give force and meaning to your effort. Let your precept and example accord in all things. We can only give out to others what we are in ourselves, and this we will do, be the influence good or bad, helpful or harmful, and that whether we are careful to do so or not.

“In order to have an ideal people we must have an ideal community of morals.” Idealism cannot exist in spots, for the reason that every life touches every other life in the community, and every community touches every other community in the commonwealth. The Boulevard and Poverty Row overlap each other; therefore, the ideal society must include the whole

community in all its institutions and in its interrelationships.

The tendency toward the segregation of classes in the social and religious life is all wrong. Character ought to be the only test. We hear of churches whose membership is composed of "wealthy and influential" persons, in contrast with other churches whose members come from the factory and the mill. Of all snobbery, the religious brand is the most despicable. God and humanity have need of rich men—we could not manage our great commercial and industrial affairs without them—but they are not more necessary than the laborer who toils in the rich man's factory.

It is not a sin to be rich, provided the riches have come as the result of honest and fair dealing, but wealth can form no justifiable reason for the withdrawal of the rich into religious congregations by themselves. If the Lord should come unexpectedly into some of our wealthy churches, as He came one day into the temple in Jerusalem, His presence might cause consternation as it did on the former occasion. Think of a church costing \$500,000.00 with a seating capacity of only 500 and with an average congregation of less than 100, while within a radius of two blocks around that church there may be found 500 people who have never entered its doors because they have never been invited, and they were not invited because they

were not wanted. They do not belong to the "400".

There can be no aristocracy in the church of the Nazarene, for "Ye are all one in Christ Jesus", and "God is no respecter of persons". A man's moral character and not the mere accident of his being rich or poor ought to be the standard of his respectability; and it ought to be the effort of every good citizen to help every other citizen, who is morally worthy, to recognition as the peer of the best, and to inspire in the minds of those who have not proven themselves worthy, the desire to gain this recognition.

The only attitude a good citizen can assume toward any matter involving a moral principle is uncompromising righteousness. No manner of gain, nor any measure of it, can compensate for conscious, personal demerit, be that demerit either the guilt of any act prompted by a selfish desire for personal gain or moral cowardice where manly courage was called for. Neither can any earthly loss or failure to accomplish a noble and honorable end dim the luster of conscious integrity. When all his earthly substance had been swept away, the Man of Uz exultantly and defiantly uttered the challenge, "Let me be weighed in an even balance, that God may know my integrity."

A man may not possess some of the manly virtues and yet he may not practice the opposite vices, but this is merely a negative charac-

ter—only half a man—for all the relations we sustain to others call for men with rich, red blood in their veins; men with the fire of holy ambition in their souls; men with spinal columns, not human mollusks or jelly fish; men who have the courage of their convictions; men with brains who think for themselves, who can never become shadows for other people; men with moral conscience who place righteousness of life and conduct above every other consideration. These are the men for whom every interest of society is calling; the men for whom God and humanity are waiting, waiting as the sick man waits for the physician.

SOCIAL UNREST.

“I wish I were dead, for then, I reckon, I would have peace of mind.” Such was the expression of a man who was supposed by his friends and neighbors to find as much enjoyment in life as most men do, but within whose breast there was raging a storm of passionate discontent. And yet until that morning he had succeeded in keeping shut up within his own heart the truth as it related to his mental condition. What a contradiction of appearance and fact!

But the saddest part of the matter is to know that this was not a very unusual case, but was, in fact, only an illustration of what multitudes of others are saying within themselves, as is

shown by the almost innumerable cases of suicide recorded in the daily press: not alone of those whose physical and temporal condition would indicate that they lacked the means of making themselves comfortable and happy, but including all classes and conditions of mankind, the rich as well as the poor, the healthy as well as the sick and invalid classes. And this is proof that earthly happiness, peace of mind, is not alone dependent on temporal conditions or any other merely human accident, but must be found chiefly, if not entirely, apart from these.

In the last analysis of human nature this mental tranquillity, the enjoyment of life which results from the happy adjustment of our social and economic relations, is the supreme desire of all men, and no matter what the trend of the life may seem to be, or in whatever direction the ambition may seem to run, happiness is the ultimate object. The student imagines that to excel in knowledge, to be recognized as a master in the realm of literature, art or science, to realize what Joseph Cook declared on the day of his graduation from college was his ambition, "to be a teacher of teachers", would produce it.

Another imagines that the possession of wealth that will afford the means of gratifying his desires will bring happiness, while to another to succeed in winning political honors or military renown seems the shortest and surest

way to gain it. But happiness is not to be gained by amassing wealth or climbing the dizzy heights of earthly fame. Unfortunately, for most of us, the tendency of human nature is to idealize the things we do not possess, the conditions of life to which we have not attained and perhaps never will attain, while the secret of true happiness and of usefulness as well is in accepting conditions as we must have them and in spite of their being adverse, to work honestly and industriously toward our own ideal. If one cannot gain some desired good, he can be happy without it. If financial conditions will not justify the purchase of a limousine, he can use the street car and be just as happy, or walk, if need be, rather than incur a debt that may become embarrassing.

As it relates to the moral sense and to our social relations, happiness, mental tranquillity, consists in the moral consciousness of the individual, who, comparing his conduct and the motive from which he has acted with his highest conception of what is right, knows he has done right. One had better be right and, if it must be so, be unpopular, than be popular at the cost of a guilty conscience, for nothing is so uncertain as popular favor that is won through deception or dishonesty, for when the mask of the deceiver is torn away, as it will be sooner or later, the withering, blighting scorn and contempt of an indignant community will make him feel the self condemnation of Cain when

he said, "my punishment is greater than I can bear".

NATURE TEACHES PEACE.

Peacefulness, tranquility, is the normal condition of all Nature, not stagnation but harmonious and helpful activity as we see it displayed in Nature around us, so quietly and yet so mighty. The mountain stream goes singing along its way, irrigating the valleys, slaking the thirst of beasts and birds, turning the wheels of factories and then swelling the tides of the river that goes sweeping smoothly along, carrying the commerce of the nation on its bosom. Evidently, it was this thought of peaceful and quiet activity manifested in Nature that impressed William Cullen Bryant when he wrote:

"And yon clear spring, that, midst its herbs, wells softly forth and wandering steepes the roots of half the mighty forest, tells no tale of all the good it does."

The atmosphere we breathe; the one thing the Great Creator made and spread over all the earth of which the author of Genesis in his account of Creation makes no direct mention, but whose presence is the one indispensable condition of all animal and vegetable life, rendering the earth capable of producing and supporting life; this greatest of all natural forces in its normal state is not boisterous but tran-

quail, and it is only when it is disturbed or agitated by some unusual condition that we see the wonderful display of its power in the cyclone that cuts down the forest or shakes a city into a heap of ruins.

The prophet Isaiah, speaking of the restless state of the wicked says: "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." The reference to the time "when it cannot rest" indicates that restlessness is not the normal condition of the sea, and it is not. The nature of the sea is to be peaceful, restful and calm, and it is only when the stormy winds beat upon it that its waters "cast up mire and dirt".

No one who has never seen the sea, felt its refreshing breath upon his cheek, swept his eye along its boundless horizon, heard the thunder of its billows, or dipped himself in its briny waters, can form any adequate conception of what the sea really is; but to such as have thus become acquainted with it, it has a story to tell of the wonderful power it contains to serve or to destroy.

Neither can one who has never seen the sea when the stormy winds are turned loose upon it, rolling and tossing and foaming under their power, understand the prophet's meaning. The storm-beaten sea itself is the only satisfactory explanation of the statement.

Standing on the shore and looking far out in the distance through the storm, it loses much of

its rough and billowy appearance and looks comparatively smooth and calm, and is beautiful, grand, sublime; but yonder, where it is breaking on the shore, you will see the drift stuff spread along that tells of the ruin the storm has wrought.

So, also, with human society. It, too, has its calms and its storms. To the casual observer it may be compared to the sea when at rest, and he, contemplating it as he sees it may say "how pleasant, how delightful", little understanding what is really transpiring in the hidden depths of the community life he sees but does not actually know. But—it may be as sudden and unexpected as the coming of the cyclone, the storm breaks, and then we see something of what was lying hidden in the great deep of social life; and as the storm passes the shore is strewn with the wreckage of broken vows, conjugal infidelity, debauched manhood and dishonored womanhood, of social unrest and disquiet, remorse and despair.

What a beautiful picture of earthly conditions is that presented in the story of life in Eden before the great mischief-maker entered there! The earth provided man and beast a gratuitous living and all Nature was peaceful and harmonious. But then all was changed. The earth brought forth briars and thorns and man became subject to toil, suffering and death, all because a mischief-maker had entered his home and, pandering to what was intended to

be the means of man's development in knowledge, the desire to know and understand matters relating to the world he was to subdue and govern, deceived and robbed him of the blest estate that was his as the vicegerent of God in all the earth.

And such is true of human society today. But for the mischief-makers, who, serpent like, drag their slimy lengths through every community, we should be spared the discord and strife that is the bane of life and happiness.

EX NIHILO NIHIL FIT.

If a man would be helpful to society, he must win the public confidence, and this he can only do by showing that he possesses in himself the manly virtues he would promote in others, for "out of nothing, nothing comes" is as true of human character as it is of anything under the sun. His first determination must be to be right in every matter. He must get on the right side of every doubtful question. If others have reason to believe that he is not absolutely sincere, he can have no influence with them for good.

A pastor, finding in the community where he was stationed quite a number of bright, intelligent young men who were not religious, set himself to the task of winning them to become Christians; and one day being thrown in private company with one of them, engaged him

in religious conversation, in the course of which he said to him, "Mr. K----, have you ever thought seriously of the matter of religion?" The young man replied, "Not very much, recently." The pastor then asked, "Why not consider the matter? It is the most important of all things, and, besides, your parents are members of our church and we would be glad to have you come with them." A moment of silence followed, after which the young man, with a look of disgust no words could express, answered: "Mr.----, I believe in religion and no doubt there are many good people in the church, but, positively, sir, I do not want any of that sort of religion father has." It is needless to add that just there the conversation ended. There was nothing more to be said.

If a man would be useful in elevating the moral tone of society, he must not only have a high ideal but he must strive for it with painstaking care as to his own conduct, with a conscience sensitive to every suggestion of evil, with a zeal that never lags, a diligence that takes no holiday and an integrity that is unquestioned. In short, his life and character must be above suspicion.

To have convictions as to what is right and what is our duty and shrink from following those convictions is cowardice, no matter what may be the cost of right conduct. To act in opposition to our highest convictions of right and duty is treason. To follow the way that

conscience directs and duty requires may lead to bitter opposition or even to sacrifice for a time; but the true man is sure, sooner or later, of his vindication.

An eminent authority speaking of the duty of self-control and ambition for higher ideals in young men has said, "Greatest of all is that young man who, having strength and wealth and living in the midst of powerful temptations and in a society that easily condones masculine immoralities, keeps himself untempted. There can be no self-control where there is no character, and there can be no character where there is no culture of heart and soul and mind, where there is no thought of God or of the destiny of life, no thought of higher duty to self and fellow man, to city, state and country, where there are not frequent visits to places of worship and instruction for outlook and insight, for purification and inspiration."

"The real strength of a young man lies in setting a goal for himself worthy of the ambition of the noblest and faithfully and perseveringly working toward it, whether or not the mode of his life counteracts that of other young men. If a young man has not the courage to be himself, to lead his life according to his own light and after the standards approved by the best, he will be but another of the countless millions of ciphers that have preceded him."

FOUR-SQUARE MEN.

The cube is often used as symbol of perfection. John, the Revelator, had a vision of the Holy City, the New Jerusalem, and writing of it he says, "The length and the breadth and the height of it are equal." The figure is just as applicable to the measurement of the stalwart, manly man. He is four square. Approach him from whatever direction you may, prove him as you will, you will always find the same upright, downright character, not long on some angles and short on others. He hates all that is low and mean just as ardently as he admires all that is noble and honorable. He will fight vice in any and every form with the same zeal that he will assist in promoting the cause of righteousness. He is loyal to every obligation, no matter whether it be to his God, to his fellow man or to himself. He cannot be false to any of these obligations without being false to all of them.

He is an optimist in everything relating to life. He sees the bright side of life, because he has confidence in every thing that makes for the good. No man can be his best or do his best who lacks this fundamental element of virile, stalwart manhood.

CONFIDENCE IN THE FATHERHOOD OF GOD.

Confidence or faith in God and in His tender care and oversight of mankind is essential to

a true, manly character. Without entering into any theological discussion of the general subject involved here, I notice this confidence *as opposed to the unbelief* of the man who says, "The Creator made the world, then wound up its machinery and set it running and now stands aside to see it go." That God rules the world under the laws he has instituted for its government no one questions, but that he has abandoned it to law is quite another thing, and is a theory that the man who believes in the Fatherhood of God and in His affectionate regard for mankind will never accept, but with Whittier he will say:

"I know not where his islands lift their fronded
palms in air,
I only know I cannot drift beyond His love and
care."

And in that loving care we trust and, trusting, go confidently forward in the daily round of duties and privileges as we meet them.

We do not certainly know the sun will rise tomorrow, for there is coming an end to all terrestrial things, and that end may come suddenly and unexpectedly; but we are so confident of it that we make our business plans without any doubt as to the continuance of the orderly course of Nature. We do not know we shall live to eat the fruit of the tree we plant, but we are confident that, barring some unusual circumstance, the tree will, if properly cared

for, bear fruit at the proper time; and so, trusting in the good providence of God, we plant the tree, hoping to live to enjoy the fruits of our labor.

THE INTEGRITY OF HUMAN NATURE.

Confidence in the integrity of society as a whole is also an element of the character of the four-square man; confidence that is not blind to the defects of humanity, but that, in spite of all the frailties that are common to human nature, believes that the heart of humanity is right.

The social idea of humanity is in a process of development, as a comparison of existing standards with the standards of the past will clearly show. The "code of honor", which was one time the usual resort for the settlement of disputes between "gentlemen", no longer prevails, but has come to be regarded as nothing better than cold-blooded murder. Human slavery, that ancient institution which recognized the right of one man to own another and hold him as his chattel, is abolished by all Christian and civilized governments. Polygamy, that in the days of King Solomon allowed him to have 700 wives and 300 concubines, and that for a while threatened the domestic and social life of our own country, is no longer tolerated outside that haven of refuge for all abominations, the Turkish Empire. Imprisonment for

debt is a thing of the past, and the legalized liquor traffic, that "sum of all villainies", has met its deserved death and burial at the hands of outraged humanity.

These reforms move slowly sometimes, but as the light of Christian civilization advances, the things that make for our social undoing must vanish as the shadows do when the morning sun rises. This is the guarantee of the stability of our Republican form of government—*the majority will do right*—and though mistakes will occasionally be made, will ultimately do what is best for the whole people.

There are times when the old Latin proverb, "Vox Pupuli, vox Dei", is not according to truth, as when the voice of the people favors any measure or principle of government that is morally vicious, or that is oppressive in its effect of any portion of society, as were the old pro-slavery laws of our country or some of our laws today under which legalized vice finds protection. Such laws are simply relics of the dark ages, when government was administered by an aristocracy that regarded neither the will of God nor the rights of the common people, a spirit that finds a modern demonstration in a war that deluged Europe in blood, and in which millions of men were led like so many sheep to the slaughter, simply to indulge the pride and unholy ambition of inhuman and unconscionable rulers.

But the day of judgment comes for all such

unrighteous government, and when outraged humanity will no longer bear the galling yoke of such tyranny, the majority of the people express the voice of God in the overthrow and punishment of the evildoers. England had her Cromwell, France her Mirabeau and Robespierre, America her Washington and Lincoln, and the leaders of every public wrong, be it political or social, may well remember that the avenger is on their track.

Confidence in the providential care of God and in the integrity of human nature carries with it confidence in the final triumph of right principles. When Fort Sumpter was fired upon in the spring of 1861, President Lincoln summoned General Scott, the commander of our armies, to a conference at the White House. During the interview, General Scott, who was greatly exercised over the situation, said to the President, "I hope God is on our side in this matter." "General, that is not the way I am viewing it," Mr. Lincoln replied. "I believe we are on God's side, and if we are we must win." One of Cromwell's colonels, addressing a subordinate who seemed fearful for their cause, said: "What have you to fear? Knowing that our cause is right, trust God and strike hard." The man who believes in the eternal principle of righteousness knows that, though the heavens and the earth may pass away, truth and righteousness are eternal, for

“Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.”

Another indispensable element of this character is confidence in one's self. Not that self confidence which consists one-half of Pharisaic egotism and the other half of a total disregard of all proprieties. No, not that sort of self confidence, but a confidence that is as modest in its expression as it is positive and unfaltering in undertaking what ought to be done; not what some one else ought to do but what *I* ought to do, and defiant of senseless opposition, undismayed by the indifference of those from whom one might reasonably expect hearty co-operation in seeking to promote the best interest of society, addresses itself to the overthrow of all that is harmful and the promotion of all that is helpful and good.

THE ONE MAN POWER.

“The one man power is all that counts.” The unit in civic righteousness is the basis of community life. As the individual citizen stands, so stands the community sentiment. The secret of political righteousness lies in an incorruptible citizenry. The political organization will be no more patriotic or morally upright and clean than the men who formulate its doctrines and write its platforms. Speaking politically,

one man says, "I vote for *men* who can be trusted to support correct principles." Another says, "I vote for *principles* as expressed in our platform, and expect the men I help to elect to support those principles." But correct principles and trustworthy men to enforce them are equally essential in order to good government. The good citizen is the man who, with the fear of God before him and the highest good of society his constant aim, is actuated not by partisan bias and prejudice but by patriotism that is always loyal to civic and political righteousness. The solution of all our municipal, state and national problems involving the integrity of our government, in the final analysis, is found in the life and conduct of the individual citizen.

All reformations begin with the individual. The reformation of the sixteenth century began in the lives of a few individuals, prominent among whom was Martin Luther, an obscure friar, who, by his fearless and uncompromising arraignment of the abuses of his time, revolutionized the religious sentiment of his day and kindled the fires of reformation that swept over all Europe. So, also, with all the great reformations that have come to bless the world, and so today and forever the hope of the community and of the nation lies in the fearless advocacy of an unfaltering devotion to the cause of civic righteousness by the individual citizen.

The man who resolves to do only what is

right, without regard to public opinion, has God on his side, or, rather, as Mr. Lincoln was wont to say, is on God's side; and as "God and one man constitute a majority", because of his alliance with Omnipotence, that one man is a greater power for good than all the civic betterment clubs and social organizations that are not distinctively and positively committed to uncompromising warfare against all that is wrong in our political and social life. When President Lincoln wrote and published his Emancipation Proclamation, England was seriously considering the matter of recognizing the Southern Confederacy; but that one act of a man who dared to do his duty as he interpreted it, though he must act against the protest of many of his friends and advisers, changed the attitude of the British government, and, undoubtedly, helped to determine the course of events that hastened the close of the war and stopped the awful waste of life and treasure.

A gentleman who was an earnest and fearless champion of the cause of temperance and prohibition, who never hesitated to assail the liquor traffic and all who were connected with it as the enemies of the cause of righteousness, was cautioned by a professed friend of the cause of temperance who had a soft spot in his heart for the saloon men, that he ought to be less severe in his treatment of the saloon business, as he was, by his course, making personal enemies and might do the temperance cause harm

by arousing opposition among the conservative element, and at the same time advising him to consider what the consequences of the course he was pursuing might be both as it related to himself and to the cause he was advocating, to which he replied: "consequences?" What have I to do with consequences? It is my duty to tell the truth about this unholy traffic; to uncover the iniquity of this business. I am trying to do my duty, and I shall leave the consequences to God and the people where they belong. Such steadfastness requires the courage of one's convictions, a courage that cannot be shaken by either bribe or threat, and that has very recently been beautifully portrayed in a poem on "MORAL COURAGE"

"MORAL COURAGE"

by

EDGAR A. GUEST.

There's a courage that is greater than the test of fire
and sword,
There's a greater proof of mettle than the battlefields
afford,
And I would that I might teach it to that boy of mine
today
So that he may never weaken as he goes along his way.
It's the courage of conviction that can stand the cruel
gaff
And dare to do the right thing when his thoughtless
playmates laugh.

I want to have him sturdy, and I hope he'll never show
The pale cheek of the coward when he has to take a
blow;

I hope he will not whimper and too bitterly complain
When his wish is disappointed and a dream he fails to
gain.

But above this outward courage and beyond this sign of
fear,

I hope he'll stand undaunted when his thoughtless fel-
lows sneer.

When his gang is all against him—that's the time I
want him true,

When his playmates urge upon him what he knows is
wrong to do,

When he's taunted with derision, then I want him at
his best,

For, spite all that he must cope with, this is boyhood's
hardest test;

And the greatest proof of courage is to stand and take
the gaff

And dare to do the right thing when his thoughtless
playmates laugh.

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The Home Maker.

“Home is the one place in all this world where hearts are sure of each other.”

F. W. ROBERTSON.

“Home should be the center of joy, equatorial and tropical.”

H. W. BEECHER.

“To Adam, Paradise was home. To the good among his descendants, home is Paradise.”

DR. HARE.

“If God be there, a cottage will hold as much happiness as might stock a palace.”

“In the formation of character, the most telling influence is the early home.”

J. HAMILTON.

“The road to home happiness lies over small stepping stones. Slight circumstances are the stumbling-blocks of families.”

ANONYMOUS.

A modern writer asks: “Is the home life of the nation decaying?” No more important matter than this can demand the serious consideration of the American people.

The home is the chief cornerstone in the great superstructure of our American civiliza-

tion. The family relation was the first relationship established by the Creator and should always be regarded as the most sacred, for as the standard of conduct is in the homes of the people, so will be the social life of the community, the religious life of the church and the political life of the nation. He who corrupts the home life lays a mine under everything that is dear to us. He who would invade the sanctity of the home of another, sowing seeds of discord or fomenting strife, is the worst of enemies to society.

The strength of the nation is not in its military and naval preparation for defense, but in the moral and Christian integrity of the people. A nation is strong when the spirit of its citizenry is serious and chivalrous, and it is correspondingly weak when the spirit of the people runs to frivolity and indifference to serious matters. It is strong when it is stalwart in morals and in the true sense patriotic, and correspondingly weak when it is effeminate and foolish.

We sometimes hear some of the laws that safeguard our social and religious institutions derisively characterized as "puritanical" by those who plead for more liberal laws relating to our moral and religious institutions; and yet everybody knows it is the spirit of the laws enacted by the Puritan Fathers that has held this nation steady against the demoralizing influences that have destroyed the moral fiber of

other and older nations, whose downfall has been traceable to the deterioration of the home life of the people.

For two hundred and thirty years among the Romans, under the government established by Romulus, there was not a case of a man divorcing his wife or of a woman divorcing her husband, and during all that time the Roman people were, according to their ideas of social and domestic morality, unimpeachable; the nation was prosperous in all her industrial and commercial affairs, successful in all her internal and maritime enterprises and invincible in battle.

But Spurius Carvilius, a man of social and political influence, having grown tired of his lawful wife and having discovered his "affinity" in another woman, divorced his wife, and others following his example soon caused the practice to become general, with the result that the sacred rite of marriage was degraded to the level of a convenience and conjugal love gave place to whimsical and lustful caprice.

The effect of this was soon apparent in social and moral disintegration and degeneracy. The courage and bravery of the Romans wasted, the heart of their civilization became atrophied; and having lost the spirit of their fathers, they proved an easy prey to the horde of barbarians whom Alaric led against them, and the glory of Rome departed.

One of the sadest features of our national

life is the growing tendency to regard with indifference the sacredness of the conjugal relation. The considerations that ought to lie at the base of matrimony, such as congeniality of temperament and disposition, moral and religious sentiment, as well as physical ability and mental disposition to undertake the duties and responsibilities of married life, are either ignored or overlooked in the mad scramble for wealth or social position; marriage is hastily and inconsiderately entered into, and instead of establishing a home a lodging house is set up; instead of rearing a family, which is the divine idea and purpose in the conjugal relation, the whole life is given up to social functions and promiscuous and improper intermingling; instead of assuming the serious responsibilities of life they go to live in a "fool's paradise", and the result is soon seen in domestic infelicity, marital infidelity, desertion and divorce.

There was a time in our history when it was considered a disgrace to be divorced, and reputable people sought it only as a last resort and in extreme cases; but the time has come when it is clothed with the garb of respectability and sanctioned by society as an easy and honorable exit from uncongenial matrimonial relations. Men and women trifle with each other's affections; they lightly consider the importance of the marriage vows; regard matrimony as a convenience or an experiment and hastily and

unadvisedly enter into it, with a sort of tacit understanding that, if it shall prove unsatisfactory, there is an easy way out of it through an accomodating divorce court, and no one will be the worse for having made the experiment.

It is our shame that the rate percent of divorces in proportion to population is greater in this country than in any other on earth from which statistics have been gathered. We have reached the appalling number of 66,000 annually and the number is increasing, proportionately, three times as fast as the population of the country. How long can we drift in this direction and at this rate without splitting on the rock where other nations have stranded?

“Is the home life of the nation decaying?” This we can only determine by comparing the home life of today with that of the past. If we compare the temporal comforts and the literary and ethical culture of the modern home with that of former times, there can be but one answer to the question, an unqualified NO. The modern home in these respects is far in advance of the home of even half a century ago, but in some other respects we must confess we have departed a long way from the elegant simplicity, frugality and comfort of other days, be that departure for better or for worse.

Among the distinguishing characteristics of the home life, especially in the rural districts and largely in the town and village life, when

the men and women of today who are threescore or beyond were boys and girls, we recall, first:

FRUGALITY, not penuriousness, not undue economy, but prudent economy, careful management which wasted nothing, but which turned everything to advantage. There was no lack of good, comfortable clothing, but there was no tribute paid to the goddess or fashion. Our mother's bonnets were neat and modest and they were pretty, too, and did not cost sufficient amounts to embarrass father when he paid the bills. Comfort was the *sine quinon* in all such matters. Who cannot recall the "lindsey-woolsey" dress mother wore, or the "fustain suit" for father and the boys? And, oh, such winter stockings! The wool was taken from the sheep on the farm, sheared and washed by father, carded and spun by mother and then mother and sister did the knitting.

In the matter of diet the same frugality was observed. The food, like the clothing, was plain but rich and nutritious, and the effect of this frugality and moderation was seen in a healthy and robust body and constitution with scant need of a physician.

Another characteristic was INDUSTRY. Work for all and all at work. There were no drones in the hive then. Each one had his or her allotted task. A recent writer reviewing those times says: "In the old days of town and village life, every one worked with his hands, more or less. Home was a bee-hive of industry.

Mother worked at a dozen trades. Father had a variety of hand crafts. When the child was barely able to hold tools he helped his parents. When the boy wanted a kite he made it, when he wanted a sled he made it, also. Most toys were made at home. What was the mental and moral result? The child grew up with the idea of being self-helpful, responsible. When a thing was desired one worked to get it."

The young men did not spend their evenings at the billiard table or in the pool room, but in reading books which would bring them information that would be useful to them in the days to come, and when diversion was desired it was found in some of the manly sports. The young woman did not spend her afternoons at bridge whist, her nights at the theatre, the opera or the ball, and then her forenoons in bed recuperating from the effects of her dissipation while mother did the housework. She learned to cook the food she ate and wash the clothes she wore and to "keep house". She also learned to cut and make the garments she wore. In short, she was taught to do all the work that goes with good housekeeping, and when she married she was competent to take care of her home and economically use what her husband's earnings provided for the support of the family.

No young woman is fit to be the wife of a young man who must make his way through the world by his own industry who does not know

how to take care of a home or who is not willing to undertake the task. She ought to be just as much at home in the kitchen as in the parlor. If, when she marries, her husband is financially able to hire the help necessary to do the housework, it is very easy to lay that aside when it is not necessary for the wife to perform it; but unless the wife knows how the work ought to be done and sees that it is done properly, the probability is that very much of her husband's earnings will be wasted through the extravagance, if not dishonesty, of hired servants.

No matter what a man's income may be, an improvident, neglectful and extravagant wife can waste it all and "keep his nose to the grind-stone", if he will give her a free rein and sufficient time. On the other hand, no matter how poor a young man may be, if he is industrious and frugal in his habits, possessed of good business sense, and has a wife who is capable and willing to do her share toward making the home, they will not be long in establishing one of the true type. It may not be a brown-stone or marble palace, but in all the essentials of the true home where love reigns, where beautiful simplicity is shown in everything and where mutual love and considerate kindness is shown for one another, the home where "self is lost and found again in the being of another"—in truth, the home which is but one step removed from the eternal paradise may be his, the home where, as Pit-

tacus tells us, "superfluities are not required and necessities are not wanting."

A third characteristic of the home in former times was HOME DISCIPLINE. There was a center of authority around which all the duties and privileges of the family revolved and to which every one bowed. The parental authority was law. That authority regulated the dress, the company the children and young people might keep, the amount of money they might spend, the character of the books they might read, the entertainments they might attend, the time for retiring and the time for rising; in short, every thing pertaining to the orderly movements and habits of the whole family.

It also included the observance of religious duties; first of all, the family worship. Morning and evening the family was gathered together, the Scriptures were read and often a hymn was sung, and then the father, after the example of the patriarch of old, invoked the blessing of God on the household; and, under the benediction of this parental influence, they went away to the duties of the day or retired to their rest for the night. When the Sabbath came, it was the thing to do to attend public worship in the house of God and reverently to participate in the services.

Among the earliest recollections of the writer stand out clear and distinct memories that are associated with the sanctuary. Near by the

farm on which we lived was the church where our family attended divine service. It was situated on a beautiful hillside and close by on the north was a sparkling, flowing brook. On the east was a picturesque grove of oak and maple trees, while on the south and west was the community grave yard.

The memory of those days lingers as a holy inspiration, a blessed heritage of the days of my youth, when a sort of primitive simplicity characterized the services of the house of God.

The minister was not regarded then as an hireling, whose sermons must be trimmed and adorned with "flowers of earthly sort" to suit the tastes of those who paid his salary, but, rather, as the prophet of God who came to them with a message which they must respectfully receive.

The old church no longer adorns the hillside. The home where my father and mother lived and reared their family of children has long ago passed into the possession of others. Father and mother do not now worship in earthly temples but have for many years worshipped in the "building of God—eternal in the heavens". The things temporal have passed away with the flight of years, but the memory of the home of my childhood with all its sacred associations and, above all else, its religious teachings and influences that first inclined me to "seek first the kingdom of God and His righteousness", abides. From my

heart I pity the young man or young woman who must go out into the swirling tides of this world's evil influences unsupported and unprotected by the saving influence of godly parents and a Christian home.

While not every home was thus dominated by a Christian influence, in those other days this was the recognized standard of home, and it is safe to say that the majority of the homes were, to a greater or less degree, Christian homes.

But how about the majority of the homes of today, even the homes of professing Christian parents? How many boys and girls grow up to young manhood and womanhood who have never knelt at a family altar, and who rarely attend divine worship on the Sabbath! They have never known any *religious* restraint, either in the home or as it pertains to the public worship of God on the Sabbath. The Sabbath is no longer regarded by them as a holy institution, a day to be observed as "holy unto the Lord", but rather as a day to be devoted to pleasure seeking and dissipation.

Prominent among the agencies that promote irreverence and irreligion are: the Sunday newspaper with its disgusting comic attractions, evidently printed with the special purpose of soliciting the attention of the children and young people; the Sunday picture theatre with its blood-curdling exhibitions of pictures that are absolutely unfit for anybody, and es-

pecially children, to see; together with athletic sports of every conceivable sort set aside for Sunday exhibition; and think for one moment what the effect of all this must be on the mind of our youth who are to be the home makers of tomorrow. Is it any wonder if the public morals are degenerating, that the public religious worship is neglected and that religion in the home is decaying?

MAKING A HOME.

If you were going to build a factory there are several things you should keep well in mind, and among them one of the most important is the location. It should be convenient to the supply of raw material to be used in manufacturing, so that the material can be secured with the least possible cost for transportation, and due consideration should also be given to a location where the necessary help for running the plant could be easily procured. Then, too, the building must be planned suitably to accommodate the machinery to be installed. All this is applicable to the making of a home. The location should be, first of all, in a healthy neighborhood. The business men of all our cities are recognizing this fact, as evidenced by the great number of suburban homes they are building, where they and their families can get the full benefit of pure air and sunshine.

There is something really pathetic, as well as eloquent, in the words of the poet who, compelled perhaps by circumstances to spend the afternoon of his life day in the busy hustle of city life, indulging awhile in reminiscence, wrote:

“I like it not, this noisy street,
I never liked’t, nor can I now.
I like to feel the pleasant breeze
On the green hills, and see the trees
With birds upon their boughs.

O, I remember long ago,
So long ago ’tis like a dream—
My home was on a green hillside,
’Mid flow’ry meadows, still and wide,
’Mong trees and by a stream.”

Convenience is another matter that should receive attention. Convenience as to the source of supplies; convenient to school for the children; convenient to churches; in fact, convenient as far as possible to every necessity of life, while the internal arrangement should conserve the comfort and convenience of the family. Everything that can be done, should be, to make the home attractive and comfortable, for a man’s home is the center of the world to him. It is the point of departure from which we go out into the great life battle, and it is the depository into which we bring back all the spoils we gain.

The cost of the building should be regulated by the financial ability of the maker. Better

a modest bungalow with freedom from debt than a pretentious mansion with an embarrassing mortgage. One of the mistakes that very many young people make in beginning life is trying to start where their parents leave off. Better make a modest beginning and enlarge your borders when your financial condition will justify it.

But the cost of setting up the home is not to be measured by the financial outlay. It implies the surrender of some other things, such as the giving up of selfish pleasures and the breaking off of other associations. Until a young man decides to make his home his chief delight, until he really feels that he will prefer it to all beside, he is not capable of appreciating the blessings of a home.

A minister of the gospel, considering the matter of temperance reform, came to the conclusion that the only way to counteract the evil influence of the saloon was in some way to bring it under the supervision of the church, and so he assisted in establishing what was known as "The Subway Tavern", which was to combine in one the chief features of the saloon and the social club—a sort of "poor man's club", and in justification of his act he said: "The poor man, the laboring man, needs the saloon as a means of social enjoyment. I can go to dinner or for a social evening to any one of a dozen clubs, but what of the man who

lives in two rooms with five small children? He has no club.”

Any man who is compelled to live in two rooms and has a wife and five small children has all the club he needs. And certainly the wife and children who share his poverty with him are entitled to his companionship during his leisure hours. It is a sad fact that many men who, because of the necessity for them to leave their homes in the early morning hours in order to get to their places of employment in proper time, and who must return to their homes late in the evening, scarcely have time to get acquainted with their families. Their homes partake too much of the nature of the lodging house. One of the crying needs of the laboring man today is such a readjustment of industrial affairs as will permit him to perform his allotted daily task without depriving him of the opportunity to enjoy the companionship of his family. And the signs of the times point encouragingly in this direction.

But the man who builds the home is not the only one who must surrender something in order to set up the new establishment. Think what it means to the young wife who must leave the home where she has spent a happy childhood and youth, and its companionship, to go out and assist in making the new home and to give herself absolutely to the tender mercies of her husband. Matrimony means a great deal to the man, but it means infinitely more to

the woman. To the man matrimony is a conquest, but to the woman it is a surrender.

Nor can we stop here in estimating the cost of establishing the new home. The demand for surrender reaches beyond the parties themselves. At least two other homes must contribute to the cost of sacrifice, the homes from whence the young husband and wife go out. A gentleman had an only daughter who was the idol of his heart and who married and went with her husband to settle in life very far from her former home. In speaking of her marriage the father said: "I loved her better than I loved my own life. We had never had a disagreement. She had never intentionally disobeyed me. But for all that I never realized how much she really was to me and what it would mean for me to part with her until her lover came to ask my consent to their marriage. It was hard for me to realize that another man had come between me and my daughter and was going to supersede me in her affections."

THE HOME A LIKENESS OF ITS MAKER.

"The way to make a home what it should be is, first of all, for the home maker to be that himself." A man's work may be much less than his ability to produce, but no man can make anything that is greater than himself. He must of necessity be greater than his best effort,

just as the great Creator is greater than all His creation.

This being true, it follows that in its appointments for the well-being and comfort of his family, in its social atmosphere and in its moral and religious standards, a man's home will be a reflection of what the man himself is. How can the head of a family forbid his children doing the things which he practices? If it is right for him to do a thing, how can it be wrong for his boy to do the same thing? If he drinks intoxicating liquors, why is it wrong for his son to use them, too? If he indulges in profane or improper language of any sort, with what degree of consistency can he reprove his boy for following his example? If he is careless in his personal habits, neglectful to the things that pertain to neatness and cleanliness, why should he expect his household to do otherwise?

The home maker is charged with the duty of keeping the home secure against all that would contaminate it socially, morally and religiously. This duty will require ceaseless vigilance because of the spirit of the times in which we are living, and especially because of the increasing tendency toward loose and easy-going morals and the unscrupulous effrontery of social pirates, who regard neither the law of God nor the rights of men and who delight in nothing more than in dragging down reputable and decent people to the level of their own

moral uncleanness and degradation. Moral and social lepers they are, who befoul the very atmosphere wherever they go. In order that you may be equal to the duties of your position, keep yourself clean—clean morally, clean socially, absolutely clean.

The most comely and attractive being on earth is a pure, chaste and virtuous young woman, and the noblest and most heroic being who lives beneath the stars is the absolutely clean and pure young man: the young man who has never defiled his body but who, recognizing the momentous truth the great Apostle taught when he said, “Know ye not that your body is the temple of the Holy Ghost”, has kept that temple clean and undefiled: the young man who has never degraded his mind by making it the depository for storing foolish, obscene and vulgar thoughts, and who has never depraved his soul, prodigal like, by associating with the swine.

The first thing a young man will demand in the woman he will take for his wife will be moral, mental and physical purity, chastity that is without a stain; and she who is expected to give so much is fairly entitled to expect and receive the same of her husband.

The single standard of morals is the only standard that can be defended on any ground of reason or righteousness. What is allowable in the conduct of a man ought to be allowable in the conduct of a woman, and what is wrong in the conduct of one is in reality just as wrong

in the conduct of the other. Yet there is a disposition to excuse in young men a degree of license that would forever damn a young woman.

It is hard to credit the statement found in recent health statistics and made by an eminent medical authority, who declares that his investigations justify the assertion that a large majority of the young men of our country are, to a greater or less degree, the victims of the social evil, and, because of this fact, are unfit for the sacred relation of husband and father. The greatest compliment that can be paid to a young man today is to have those who know him best say of him, "He is absolutely clean."

The home influence is greater than the influence of school or the church, important as these are. The nursery fixes its stamp upon its product, and we are good or bad, religious or irreligious, civil and polite or rude and impolite, honest or dishonest, as a general thing, according to the training received in childhood, and upon this will turn the moral quality of the individual and his influence among his fellows.

A farmer planted a peach orchard on his farm and the trees grew nicely and made a beautiful young orchard, giving promise of a fine return in fruit, but just when the trees came to the age for fruiting they showed evidence of the "yellows", and in a short while the whole orchard had to be pulled out and burned up. The farmer was puzzled as to the

source of the disease, for his land had never before shown any evidence of being infected with it, nor was there any evidence of it anywhere in his neighborhood; but finally, on making diligent inquiry, he found that the nursery from which he procured his trees contained the disease. Likewise, the criminal statistics of our country show conclusively that the downward career of very many, if not indeed the majority of the young men who go wrong, is traceable to a lack of home government during their childhood and youth. The word of God promises, "Train up a child in the way he should go, and when he is old he will not depart from it." This is but another way of saying that proper restraint and discipline in the home training of childhood and youth will have its effect in after life, even to the time of old age.

MAKING HOME, HOME.

Henry Ward Beecher once said, "Home should be the center of joy, equatorial and tropical." How true! It is the place above all others where strife and discord should never enter, and where all that is promotive of peace and joy should abound continually; where every one should strive to make everybody else happy, and that with a persistence which never lags, a patience that never gets threadbare, and with a sweetness which never gets sour. And to

the cultivation of this spirit, the father must contribute his full share.

The real test of a man's character is his home life. The politician may smile at the criticism of his opponent while he boils with rage within, for it would be impolite for him to resent it. The business man for business reasons may restrain the passion that, if given the rein, would like a mad horse run away with him. In the great world exchange, men are like actors on the stage, always assuming characters that are entirely foreign to their true selves; but in the inner circle of the home we throw off all disguises, all masks and cloaks, and appear what we really are.

There are not wanting those who can endure the nagging experiences of a whole day in the store, the shop or the office and never lose their temper, who cannot wait five minutes beyond the usual time for a meal or endure the fretfulness of a sick child without exploding with impatience, if not real anger.

It is not wise to lose one's patience or to give way to a feeling of anger any time or anywhere, but by all means one should keep his politest manners, his kindest words and his sweetest spirits for the home. Remember that you do not have to use language that is harsh or unkind in itself to convey the impression of impatience or displeasure. The meaning of our words, as interpreted by those to whom we speak, depends very largely on the tone of voice

with which we utter them or our facial expression when we speak. A frown is as much out of place in the home as churlishness would be in heaven. Sarcasm, ridicule, irony and scolding have no place in the conversation of a well regulated home. One can be positive without being harsh or coercive. He can command with authority without Draconian severity or displaying a haughty spirit. If everything doesn't go just as you would like to have it, don't fret. Even if something goes wrong through apparent neglect, don't scold. If under some strong provocation, your wife should lose her temper or, rather, find her temper, and say or do something that is hard to bear without resenting, don't pout, don't sulk, don't be provoked to say or do something ugly in return; but show your manhood by forbearance and your love for her by "turning the other cheek". Remember, she has many things to try her patience that you know nothing of and that, no doubt, you would not endure with such good grace as she is displaying.

LOVE, THE INDISPENSABLE THING.

"The unit of humanity is not the man or the woman, but the man and the woman." As the Scripture declares, "Therefore, shall the man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Made one, not by the simple fact of a marriage

ceremony, but by the cementing tie of mutual affection.

There can be no real home where love is wanting. There may be an imposing building—it may be the acme of the builder's art; it may be exquisitely furnished; the surroundings may leave nothing to be desired and there may be no lack of the things necessary for the comfort of the family; but unless there is that conjugal love and that paternal affection, which together constitute the cementing bond of the family, that house is but a pile of brick and mortar, serving as a lodging house for the family living there.

There may be love in the home and it may fail of its fruition because we are not careful to manifest it. If you love your family, show it in your conduct. In many homes where there really is love, there is unhappiness because of a neglect of this very important matter. The husband who is a very busy man may think when he has carefully provided for the wants of his family that he is absolved from further obligation; but there is something more than this necessary in order to make home what it ought to be. All *that* he will do for his horses or cattle, leaving his servants to administer his bounty. Remember, your children are not your chattels, neither is your wife your servant.

A wife speaking freely to her pastor of her home life, said: "I have a splendid husband. He is a good provider. We do not lack any

comfort in the home. He is very careful in all these matters; but he is so engrossed and absorbed with business that when he comes home from the store or office he brings his business with him and seems to think of little beside, even for the few hours he spends with us in the home. He seems to forget that I am here alone with the child all day and am really hungering for some word of affection from him, maybe just a little word, you know; but I must wait in vain. I try to make the best of it, try not to let him know just how I feel about the matter, yet my very soul is actually starving. Oh, if husbands would only realize the fact that we wives appreciate more than anything else just to know by our husbands' actions that they love us! If we might have only now and then the tender, affectionate embrace and just a few words of loving appreciation, we could meet life's battles much more courageously."

Matthew Henry, commenting on the Scripture account of the creation of woman and her gift to Adam to be "a help meet for him", says: "She was taken from man's side to show us that she was to be a companion for him, from under his arm to teach us that he is to be her protector and from near his heart to show that he is to love her." Companionship, protection and love, but the greatest of these is love, for only in proportion as we love another is companionship desirable, and only in the same pro-

portion are we willing to give ourselves for another's protection and defense.

If we may judge of some husbands' motives by their actions, we might conclude they married their wives to get rid of them by isolating them in the home while the husband enjoys the freedom of a "lord of creation".

RELIGION IN THE HOME.

This is of all things the most important. No man can be the husband and father he ought to be who does not religiously conduct the affairs of his household. The whole atmosphere of the home ought to be saturated with a religious influence.

A pastor was one day visiting at the home of one of his people, and as they sat conversing two, bright, young children were playing on the floor before them when the gentleman said to his pastor, "Do you know, can you guess, what it was that first led me to consider seriously the matter of religion and that finally induced me to become a Christian?" Then, pointing to the children, he said, "There it is. I was one day watching them at play, just as they are now. I seemed to see them in the coming years, subjected as they will be to all the seductive influences that will appeal to them, and I said to myself, 'What can determine their course in life, the way they will go, the choices they will make and the characters they will develop?'"

And my own judgment answered, 'Their early training more than anything else, and for this I am responsible but unfitted.' Right there and then I gave my heart to God and asked Him to teach me, so that I might give to them the religious training they ought to have in order that they might lead virtuous and holy lives, and that I might not be condemned for the neglect of what I conceive to be the greatest responsibility I have on earth."

There is no greater responsibility incumbent upon man than the responsibility of the parent for his child. He is responsible for its existence, and so he is responsible for its support; for the care of its physical health; for its mental development; for its intellectual training; for its moral character and for its religious training and culture.

The best gift, the most precious thing God ever gave to man is the gift of a bright, healthy child, and yet, notwithstanding this fact, there are parents who would more highly appreciate something else of far less value. The coming of a little child into the home is as though God had opened some window of heaven and had sent into that home something out of His own life. It is a new incarnation and becomes the third person in a human trinity, binding the husband and wife more closely together than any other human event can possibly unite them. It is bone of their bone and flesh of their flesh, a new edition of themselves.

In order to meet your responsibilities, keep close to the children. Never let them get away from you. Never allow yourself to lose your patience in your treatment of them. Never punish one of them *just because he was naughty*, but when discipline must be administered be sure to administer it in love. Have but one thought in mind, the good of the child, and let your correction be so administered as to appeal to the child's sense of right.

Spare no pains to answer the child's questions patiently and thoughtfully, and be sure your child understands your meaning. Cultivate the closest intimacy with your children. Make them your companions. Engage them in conversation as soon as they are old enough to understand about the things you want them to know. Keep evil things out of their minds by preempting it for the things that are good and helpful. They are going out into the world to be tempted and enticed by the same seductive and evil influences that have lured so many from the path of rectitude, and their salvation will depend more largely than upon anything else on the home influences which surround them in the days of their childhood.

A beautiful illustration of how the home influence will survive all the vicissitudes of life and hold one steady on his way, is shown in the life of Henry W. Grady, who bears the proud distinction of being "the Builder of the New South", who, though a great man of affairs

and of national reputation, was wont frequently to turn aside from business cares and from the lure of social functions and retire to the quiet of his childhood home to spend a while with his mother amid the scenes of his early life.

On these occasions his days were usually spent visiting among the friends of other days and the scenes that were familiar to him during his boyhood, and when the day was closing he would sit down with his mother in the quiet of her home and they would spend the evening hour in a real, loving, heart-to-heart talk, in which the life and experiences of years gone by were rehearsed. When bedtime came, he would kneel down at his mother's knee and, just as he had so often done in his childhood, repeat his evening prayer before retiring for the night. Beautiful thought: Home and Religion, God and Mother.

Of all the beautiful scenes on earth there is nothing that appeals so tenderly and irresistably to the human heart as the devotion of a husband and wife who have lived happily together through a long life, when the day of business care is past and the children have all married and have set up homes for themselves; to see this husband and wife in the twilight hour of life, just "waiting 'till the shadows are a little longer grown;" happy in the enjoyment of their home and friends, and confident in anticipation of a future life that is to be the glad

fruition of their highest hope and the complement of their present joy and satisfaction. Noting short of the bliss of heaven itself can equal such companionship.

What the evening hours of a happy married life may be when the mellowing influences of time and the alternation of sunshine and shadow have all combined to perfect the ripened fruits of unselfish love and devotion, has been very fittingly expressed as follows:—

“It is very comfortin’
When your hair is gettin’ thin
And crow feet in your eyes have come to stay,
Just to feel her little hand
Smoothin’ back each silver strand,
While you meet her lovin’ look and hear her say:
‘My dear, it seems as tho’
Every year you live you grow
Handsome than in the olden days.’
Then you look up at your wife,
And you think in all your life,
You never heard a sweeter word of praise.

“But the teardrops will arise
To your dim old fadin’ eyes,
And you kiss the gentle hand, still white and small,
While you try to tell her how
You loved her then—love her now,
But, bless me, if the words will come at all;
For just then there comes to you
The trials she’s gone through
And borne without a murmur for your sake;
You can only bow your head
At the lovin’ things she’s said,
While your poor old heart will only ache and ache.

“But she knows what ails you then,
And she kisses you again,
While you hear her gently whisper, sweet and low,

'Life has brought more hopes than fears,
We have known more smiles than tears,
And the years seem ever brighter as they go.'
Yes, 'tis comfortin', you know,
When your step is gettin' slow
And you're slidin' down life's hill a'mighty fast,
Just to feel her little hand
Smoothin' back each silver strand,
While she tells you that she'll love you to the last."

Business Ethics.

“Be not slothful in business, fervent in spirit, serving the Lord.” ST. PAUL.

“Be thou diligent to know the state of thy flock, and look well to thy herds.” SOLOMON.

“Any business which cannot be consecrated to Christ and done in His name must be abandoned, or Heaven will be lost.” FOSTER.

Standing in front of a fruit packing establishment one day, I saw what I was told was a culling machine. It was made in the form of a trough or open box, perhaps two feet wide and eight or ten feet long, one end of it being elevated above the other, so that fruit poured into it at the upper end would naturally gravitate to the lower end. The bottom of this machine was made of rolls placed horizontally and running lengthwise in the machine. These rolls were operated by a treadle, which a man worked with his foot. I noticed the rolls in the upper end of the machine were closer together than they were in the lower part.

Being a bit curious to see how it would work and observing a man preparing to start it going, I watched the process. He emptied a basket of fruit into the upper end of the machine, and as soon as he began working the pedals I saw the fruit falling through into some bas-

kets he had placed under the rolls. Into the first of these baskets dropped the smallest of the fruit; into the next, fruit a little larger, and so on until at the lower end of the machine, where the rolls were the farthest apart, the largest of the fruit fell into a basket by itself.

Such is the culling process that is going on in the industrial and commercial world today. A man's business life is limited to fifty years, from twenty to seventy. The first twenty years, or from twenty to forty, he is in demand—all doors are open to him. From forty to sixty he is acceptable. From sixty to seventy he is *endured*, provided he makes good; but at seventy he must retire and get out of the way of the young man. So it is imperative that the proverbial "rainy day" be kept in mind and provided for during the hey day of life.

Joseph Cook has said that any man who has lived forty-five years and has not laid by enough to keep him comfortable for the remainder of his life is a failure. We may not agree with Mr. Cook, but it is safe to say that the man who is fifty years old and has not placed himself in such position and circumstances that he can take care of himself and those dependent upon him for support, without the charitable assistance of others, has made a great mistake sometime in his previous business life.

It is essential that a business career, like every material superstructure, shall rest on a good and reliable foundation, for no building of

any sort is any stronger than the weakest spot in the foundation on which it rests.

In one of the great grain shipping centers of the country there was erected a mammoth grain elevator, constructed of re-inforced concrete, having a capacity of a million bushels, and estimated to weigh twenty thousand tons. A mammoth building indeed, and, by its builders and owners, considered perfectly safe and trustworthy; but because the builders had not dug deep enough to find reliable and solid support for the foundation, one side of the superstructure settled until it was in danger of toppling over, and it was only by the most heroic effort that it was finally righted and saved from utter ruin.

Very many of the business failures of today occur because there was something wrong at the foundation. Something of importance was neglected at the start. Something that ought to have been put in was left out, or something that should have been left out was put in. There are some essentials a man must regard if he is to succeed in business, and there are some non-essentials that are so prejudicial that he is foredoomed if he allows them to come in.

THE SUB-FOUNDATION.

Take God with you into your business. In all matters of great importance, men usually seek advice. God is the best possible counsellor, and He gives advice most freely. You may

find everything relating to honest business in the Bible. Maybe you will say "I am not a Christian." Then you are not what you ought to be. We talk of religion *and* business as though they were so far separated as to be entirely unlike and unrelated to each other. But *religion is* business. There is nothing a man undertakes that is more of a business matter than becoming a Christian, and of all business matters it is the most important. The Scriptures constantly appeal to man's business sense, and promise success and all necessary good to him who follows the divine counsel. This does not necessarily imply that he will amass great wealth. Success is not limited to that. *True* success cannot be expressed in dollars and cents. There are some investments that do not return large dividends but that do accumulate great surplus funds. What is known as "gilt edged" securities do not, as a rule, pay high rates of interest or large dividends; but they are regarded as safe, because they are known to be judiciously and prudently managed, and hence are most desirable.

The man who ignores God in his business, or engages in business on which he cannot consistently ask God's blessing, takes a great risk and is heading toward disaster and loss. He may, God may permit him to, win a degree of financial success, but instances are rare, indeed, in which wealth gathered by unrighteous means has been a blessing to him who amassed

it or remained very long in the possession of his children.

It is a mistake to engage in any business to which any suspicion of unrighteousness is attached. Clean business, when pursued with honest and industrious effort, will be blessed of God. The honest, God-fearing man has nothing to dread, but everything to hope for—he has placed his cause in the hands of Him who rules the destinies of the world. There will be times when there will arise crises in his career, when the outlook will seem dark and uncertain; but light will come and with it there will come to him success, if he will only trust God and do his duty, for “The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.”

A Christian man of my acquaintance, who was a good business man but who was handicapped by circumstances beyond his control, finally determined to “go west” and try his fortune there. He went to Colorado, where he engaged in business, prospered and became wealthy.

In speaking of his experience during one of his visits back east he said, “The prospect looked mighty dark for a while. Every effort I made to get into business failed. Every door seemed shut against me, save the door of prayer to God. Knowing that was open, I took my

case to the Lord and promised Him that if He would open the way for me into some profitable employment I would make the best possible use of my opportunity and give one-tenth of all I made to religious and charitable enterprises.”

“That prayer I offered for nine mornings and every door remained closed, but on the tenth morning I had not more than gone out from the room where I had prayed until what seemed a trifling incident proved to be the opening of the door where God was waiting to answer my prayer. I entered, and since that morning in everything I have undertaken the Lord has prospered me.”

“But, said a friend, “how about the tithes? Have you kept your promise? Have you given the full tenth?”

“Yes”, he replied, “absolutely and religiously.”

BUSINESS INTEGRITY.

“Honesty is the best policy” is a saying that is venerable with age, and it is as true as the Gospel. In the mad rush and scramble for wealth that characterizes the business world to-day, this is too often forgotten or ignored by men whose only object is to gather wealth without regard as to the means they employ. But on one thing the whole business world agrees today and that is, all successful business enterprises must rest upon business integrity.

Between the business man and his patrons there should be the utmost candor in all their dealings. A merchant sells his wares to his friends and not to his enemies; to those who believe in him and not to those who doubt his moral or business integrity. Goods are sold very largely by the trade-mark of the manufacturer, and an article which bears the trade-mark of a manufacturer who always maintains the standard of his goods will always sell and will command a much better price than other wares of the same sort that lack the guarantee of a reliable maker, even though the latter may be equally good in quality. The trade-mark represents not alone the article upon which it is placed, but also the manufacturer who puts it out.

Success in business lies in satisfying the people to whom you sell goods, or by whom you are employed to do business. You may deceive a patron once, but the probability is that he will not let you do it a second time. P. T. Barnum said, "The American people like to be fooled", but Mr. Lincoln expressed the truth when he said, "You can't fool the people all the time."

Too many regard business, merely, as a means of making money. They see only its commercial side. But the correct idea of doing business is not simply to gain money for money's sake, but, rather for the sake of having more money with which to do business and the ability it gives one to be of use to his fellow

man. We are here to do business for God and humanity and not for self alone. We are really only stewards and not proprietors. Everything we call our own is nothing more than a trust, for which we must finally render an account. Even the money we gain does not really belong to us, but to the Government, whose stamp and seal it bears. We may use it while it is in our possession, but we dare not mutilate or destroy it. How important then that a business man shall by all means maintain his moral and business integrity, both as it relates to his God and to his fellow man!

The most important part of a ship is that which is under water. The armor plate on a battleship stops at or a little below the water-line; but the introduction of the submarine into naval warfare has very materially discounted the value of our dreadnaughts and superdreadnaughts, because the submarine "strikes below the belt", hits where the ship is most vulnerable. The seas of trade and commerce are infested with submarines, too, and there is no point at which they can attack a business man with such deadly effect as a lack of business integrity.

When there seems to be a reasonable ground for suspicion that a man is not strictly honest and trustworthy in all his business transactions, he loses his best business asset, the confidence of his customers, without which no man can succeed. But if all those who know him best

know his business methods to be commendable; if he has proven himself worthy of their confidence; if he has been honest where he might have been dishonest without the probability of being apprehended and punished, nothing that is formed against him will prosper; but all assaults prompted by envy or jealousy will simply inure to his profit by binding his friends more firmly to him.

PREPAREDNESS, EFFICIENCY, CONSERVATION.

Preparedness is the surest guarantee against surprise and consequent disaster in times of great and unexpected crises. A man is no greater than his ability to master adverse conditions *on the spot* as he meets them. The day has passed when a man could do business in a haphazard way and succeed. All business has been reduced to a scientific basis. The business college is as essential as the grammar school in our modern commercial life, and a man simply invites failure when he undertakes a business career without business training. A business man ought to know everything pertaining to his business, not necessarily every detail at once, but everything that is fundamental, and the details will adjust themselves in the orderly routine of business.

The prepared man *knows*, he doesn't guess. Two men started out to find the North Pole, Dr. Frederick A. Cook and Commander Robert E. Peary. Dr. Cook returned first and reported

he had been to the Pole, and no doubt he thought he had; but Peary denied Cook's claim and demanded that he produce satisfactory proof of his having reached the Pole. Then followed a controversy which was worldwide and often acrimonious and bitter. Both men submitted their data for inspection, with the result that, although Dr. Cook's sincerity was admitted, his data proved insufficient to establish his claim, while Peary's claim was by his proofs fully established, and Peary is now the acknowledged discoverer, while Dr. Cook stands discredited as an Arctic explorer. In the great life battle. Guess work will not do: accuracy is the test every where.

In times of uncertainty, when business is hesitating and men become anxious as to the future, the public waits for the men to speak who are supposed to know, and their word has much to do with determining subsequent events. James J. Hill had a talk one day with President Taft, in which he prophesied business stagnation, idle factories and times of panic. The newspapers published what Mr. Hill had said and the calamity howlers remarked "I told you so", Wall Street shuddered and securities tumbled, all because Mr. Hill had expressed a pessimistic opinion. A thousand other men who were supposed to know less about the general business conditions of the country might have said the same thing Mr. Hill did, and the public would have laughed

good-naturedly and said, "Ah, well, I reckon one man's guess is as good as another's."

The world expects more of the man who succeeds than of the man who does not, and that in proportion to the success he gains. The more business he does, the more he will have to do. The doctor who is recognized as the best physician in town will get the worst cases there are to be treated. The lawyer who has the reputation of knowing most about law, and who can best impress the court or the jury, will have the refusal, at least, of the most knotty cases in chancery. This is the lesson of our Lord's parable of the pounds: the man who had failed to improve the one pound he had received was deprived of the pound he had and saw it pass to the man who had ten pounds because he had used well his trust. Success means larger opportunity, greater ability and a broader world in which to live.

They are the prepared men who come to the front in all crises, whether it be in financial, religious or political affairs.

In 1863 our Government was sorely pressed to obtain money with which to finance the war, which was then draining every resource of the nation. It was the darkest hour of that awful tragedy. The financiers of the country hesitated to take the bonds the Government offered, and the question was, where can there be found a man who can float a loan of sufficient magnitude to furnish the necessary funds for the suc-

cessful prosecution of the war for the Union? In his extremity, Secretary Chase turned to Jay Cooke, of Philadelphia, and asked him to undertake the task. It was a herculean task, involving, first and last, more than \$2,000,000,000.00, but Cooke proved himself equal to it by bringing it to a successful termination. Of the great service rendered by Cooke, General Grant said, "To his labors, more than to those of any other man, the people of this country owe the continued life of the nation." Cooke was prepared, and the nation's extremity was his opportunity.

EFFICIENCY.

The efficient man is the man who can and does produce results, the man who makes good, who brings things to pass. Measured by the standard of the men who have attained the greatest degree of success in the mercantile business, statisticians tell us that only one in 10,000 succeeds; but that does not mean that 9,999 have failed. They are simply like the yacht in the regatta that crosses the line at the home stake a few seconds behind the winning yacht. They have made a good run and, but for the fact that they fell short by comparison, their speed would have been regarded as very satisfactory.

A. T. Stewart, of New York, was one of the winners in the mercantile race. He began business in rather a modest way in 1825, and when

he died, in 1876, his biographer tells us "he was doing a business that amounted to fifty thousand dollars a day." The business was so organized and the management so distributed that one might have thought Mr. Stewart's presence was not really a necessity, that the business could go on successfully without his personal supervision; but that such was not the case was shown by the fact that, though he left an estate of, approximately, forty million of dollars, in ten years the business was wrecked and lost by the mismanagement of men who ought to have added other millions to it. Forty millions of dollars lost just for lack of an efficient man to manage it!

Scientific and mechanical inventions make trade expansion not only possible but imperative. The discovery and manufacture of gasoline made the automobile a possibility. The converting of our western prairies into vast wheat fields made the iron harvester a necessity. The demand for greater facilities for intercourse between separate localities led to the invention of the telephone. Each and all of them have become accessories of expanding business and so business broadens, continually growing more intense and strenuous; and a man must either keep pace with the spirit of the times, adapt himself to the new order of things, or retire to the swamp. What would one think of a man who would undertake to run a line of stage-coaches from Philadelphia to New York,

in opposition to the Pennsylvania Railroad Company with its fast express trains? The old "prairie schooner" was all right a hundred years ago, but it is too slow for the Twentieth Century.

Psychologists tell us that every mental exercise is followed by some physical effect or manifestation. Be it so or not, we know that the men who think seriously *over* and *through* the great business problems are the men who succeed in their undertakings. They are not dreamers. You will frequently hear it said of some one who has succeeded in business, "he is a child of fortune", or, "circumstances made him", but it is not true. Circumstances never made any man. They have helped very many, but they were the men who were ready to profit by the favorable circumstance offered them who have succeeded. A handicap is a good thing for a man sometimes—opposition only helps to bring out the ability a man has. The figures on the beautiful hand-decorated china can only be *set* by passing through the fire. When a man has gone through the fire test, we know what sort of stuff he is made of.

Ideal circumstances are not necessary for the development of either moral character or financial ability. There can be found no more enterprising, thrifty or happy people on earth than the Scots, whose soil is rocky and sterile and whose climate is rigorous and severe; nor can any such lazy, improvident, "ne'er-to-do-well"

people be found anywhere else as the cock-fighting, bull-baiting inhabitants of the tropic.

The history of our own country revealing the comparative wealth of the States prior to the Civil War, when the institution of slavery held the beautiful Southland in its fateful grasp, when Massachusetts with its cold climate and unresponsive soil equalled in wealth more than half a dozen of the Southern States with their fertile soil and unsurpassed climatic conditions, shows that the secret of success lies not in environment, but in the indomitable spirit that can succeed in spite of an environment that is *unfriendly, even hostile*.

BUSINESS RULES.

Nothing is more essential to business success than rules which are always to be observed. When George W. Childs was publishing the "Public Ledger" in Philadelphia, he was not less known for his benevolent and charitable disposition than as an able editor. Two women who represented one of the charitable institutions of the city went one day to the Ledger office with a notice they wished to have inserted in the paper, asking assistance for their society. They expected to get it published free of charge, but the clerk to whom they presented their "copy" informed them they must pay one dollar for it; and when they demurred, saying they thought Mr. Childs would make no charge, the clerk referred them to Mr. Childs and show-

ed them into his private office. They stated their case to him and inquired if he would not print the notice free of charge, to which Mr. Childs replied, "No, ladies, that notice will cost you one dollar, if it goes in the Ledger." Reluctantly, one of them laid down the required dollar, together with the notice, and they turned to withdraw, when Mr. Childs took from his pocket a five dollar note and handed it to them saying, "Ladies, here is a donation for your society. I am very glad to help you, but we never mix business with charity in this office."

If you are conducting business on your own account have rules for the government of the business and insist upon enforcing them. If you are employed by another, scrupulously avoid breaking any of the rules of your employer. "Obey orders if you break owners." It is yours to obey without asking why: the consequences are his.

SAFETY VALVE AND GOVERNOR.

Two very important parts of a steam engine are the safety valve and the governor. The safety valve allows the surplus steam to escape, thus avoiding the danger of an explosion. The governor regulates the gait or speed of running, making it smooth and even. If the pressure is light, it opens the valve and lets in the full strength. If the pressure gets too high, it closes down the valve and prevents over-running.

Business efficiency requires that perfect poise, steady-going, self possession which avoids the friction that wears out the machinery, and at the same time never loses its head in being carried away by any sudden impulse. If trade conditions are unfavorable, get a tight grip on your business affairs and hold on for a favorable turn.

Accept conditions as you meet them, make them bend to your purpose and never let others know you are fighting head winds. Never advertise your troubles, but meet the world every day with a smile and with manly courage. There is excellent philosophy in that homely proverb: "When everything goes wrong, keep a stiff upper lip, and whistle when you go through a graveyard."

CONSERVATION.

This determines a man's success so far as material resources can indicate it. The man who lives up to his income, be his business career long or short, quits just where he began. No man can succeed in business who does not conserve his resources. The history of every business man shows the wisdom of Franklin's rule, "Take care of the pennies and the dollars will take care of themselves." The beautiful deltas at the mouths of the great rivers of the world have been formed by the vagrant sands that were swept along by the tides and deposited there. So, also, have the great fortunes of

the world been accumulated by the conservation of business profits.

The difference between the man who succeeds and the man who fails is not always the difference between the man who works and the lazy, indolent laggard; but it is, perhaps, more frequently the differences between the man who conserves his resources and the careless, improvident spendthrift who wastes his substance.

There is no necessity for any man who *makes good* in his calling to work for a salary that will not allow a margin for a savings account, which, if judiciously invested, will increase until it will enable him to start in business on his own account.

Nothing that returns no profit is worth while. The life of a business man is too short to be frittered away in improvident living, or in being a mere machine that wears itself out and then goes to the junk heap. The plans adopted by the large business concerns of the country of retiring and pensioning their employees at the age of seventy is a confession of one of two evils: either the employer has not paid the employee a living wage so that he could save enough during the time of his efficiency to make him comfortable when he is retired, or else the employee has not exercised good business sense in the use and management of his affairs. Either horn of the dilemma leads to a rather unpleasant conclusion. If we take the first, it implies injustice on the part of the employer;

and, if the second, it impeaches the business capability of the laboring man.

One of the sins of the American people is living too fast. Everybody knows you can't get a thousand dollar living out of a five hundred dollar salary. The trouble is that there is a disposition to live according to the fashion of the times, trusting to some good fortune to help one meet a possible deficit. Any man invites disaster who allows his expenses to exceed his income, and he is heading toward poverty in his old age who does not husband his resources in the day of his strength.

Every sea-faring man knows there is great danger in "carrying too much sail" with a fair wind. It may seem delightful to watch the ship plough her way through the brine under the pressure of her canvass; but if the wind shall "over blow" her and it shall become necessary to "heave to", as it frequently does to avoid foundering, the probability is that in doing so the seas will sweep her decks and no one can guess what damage will result. This is just as true in business management as it is in sailing a ship.

There are three things pertaining to the outfit of a ship without which no shipmaster will attempt to cross the ocean, a compass, a chronometer and a barometer. The compass is his guide when out of sight of land. The chronometer and the log-line tell him of his location when storms prevent him from getting an "ob-

servation'', and the barometer will warn him of coming storms when there is as yet no visible signs of them in the heavens. The business man should have his *compass*, established and reliable business rules; a *chronometer*, careful supervision that keeps him in touch with his true financial condition; and the barometer is always hung out before him, if he will take the pains to read it. If there is a storm coming in the commercial or industrial world, the signs are always in the heavens, if he will look for them.

Some years ago when business in this country was booming, one of the big business men who kept in touch with world-wide conditions of trade became convinced, in reading the business barometer, that there was coming a period of business stagnation, perhaps, business panic. In his strong box he already had more than a million dollars in cash and good securities aside from his working capital, but, fearing that might not be sufficient to see him through, he went out and borrowed a million more and put it away. Some of his competitors, learning of what he had done, laughed at his fears, saying, ''Why, business was never better than it is now. What ails him?''

But the next year the storm broke. The business panic came and it blanketed the whole country. Business houses by the hundreds went to the wall. Banks and trust companies all over the land closed their doors, but with

him there was no suspension of business, no panic, for he had shortened sail when the business barometer indicated the coming storm. Then, keep your eye on the barometer. Look well to the details of business. Acquaint yourself with the commercial and industrial affairs of the world and take no foolish risks.

The life of the spendthrift is most graphically described by our Lord in the parable of the Prodigal Son. Here is a young man who evidently had a fair start in life, but who made poor use of his opportunity. How he reached the far country we do not know, for the details of his journey are not given, but we are not concerned as to that. There are just two things in his case that claim our attention and the first one is, that he "wasted his substance with riotous living", not with *right* living. He was having a "good time" but was not keeping tab on his expenses. He was heading all the while toward bankruptcy and the life of a tramp. The second thing we notice is, that "when he had spent all, there arose a mighty famine in the land, and he began to be in want." How strange for him to be in want, and in a distant country where there was a famine! And who made the famine? Why, this young man, himself, made the famine when he was wasting his substance. There is a famine in this land of plenty today for the hungry tramp who comes to your kitchen door begging for a breakfast. Every man makes for himself either a land of

plenty or a land of famine, just as he chooses.

What can the man expect who is continually wasting his substance and producing nothing but that he will find a famine some time? What else can a business man expect who disregards the rules of prudence and recklessly mismanages his business affairs? To all such the famine ought to come, *and it will come*.

Make to yourselves all the friends possible of the people whose friendship is worth having, but do not depend on them. Ask no favors of any person in any matter that you can possibly manage alone, while, at the same time, stand ready to help any one in need of a friend. Do a safe business, and do not worry about what Dunn or Bradstreet may or may not say about you. The man who makes good will have all the credit his business will require.

Trust Providence, but not to do your part of the business. God will do His part and He will never fail you when you have done yours, but He will never work a miracle to excuse your indifference or your laziness. Do your best, first of all, by way of *preparation*. Inform yourself fully as to the fundamental principles of business. Get information from every available source. Study business literature, talk with successful business men and acquaint yourself thoroughly with everything pertaining to *your* business: then, seeking the highest efficiency and conserving your resources, push business and trust God for results.

Wrecks.

“There is a way that seemeth right unto a man, but the end thereof are the ways of death.”

SOLOMON.

“The steps of a good man are ordered by the Lord, and he delighteth in his way.

Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.”

DAVID.

“A ship that has been driven by wave and tempest far up on the beach, where no tide can ever come to lift her off, but that lies there high and dry, seams gaping, sails rotting, spars falling, hated of earth, and driven out from the water, is not half so pitiable an object as a great man who has been carried out of the deep channels of honor, and lies all awreck on the shore of good men’s opinions.”

HENRY WARD BEECHER.

The course of a human life has often been compared to a voyage on the sea; and the analogy holds good in several respects. Like the mariner we must proceed under a variety of conditions and circumstances. Sometimes the conditions are most favorable and we sail on and on under clear skies and with favoring

winds, and all goes pleasantly with us. Then all is changed: the sky is overcast with clouds; the winds are ahead; the waves buffet us; the storm beats upon us, and dangers, seen and unseen, threaten us.

A young man going out to make his way through the world knows there are dangers that lie in his way, and there are just two courses open to him; either he must studiously avoid the dangers or risk contact with them. He may think himself sufficiently strong to meet and resist the evil influences, but let him remember that "one cannot handle coals without getting his fingers soiled", neither can a young man tamper with the things that soil *morally* and keep his mind and soul pure and clean.

This life-sea on which we sail is strewn with wrecks, some of which have been driven on a lee-shore, broken and wrecked beyond the possibility of recovery. Others we may designate as derelicts; crafts which, though wrecked and abandoned, are still afloat; mere drift stuff on the sea, the sport of winds and waves; not only of no use, but an actual menace to other crafts which may be wrecked by coming in contact with them.

Sometimes the derelict is brought into port and repaired; but it can never be made what it was originally. It can never be fully restored. And this is just as true of a human wreck as it is of any material building of any sort. It is true of the physical and the moral

nature alike. Physical energies once seriously impaired rarely if ever quite recover their former strength and ability; and anything that blunts the moral sensibilities rendering them obtuse and callous is, to a greater or less degree permanent in its effect; and even though the derelict may, through some spiritual process of "overhauling", reform and seek to lead a virtuous life; in the great majority of cases the sins of the past come back to harass the life, and to hinder the work of reformation; and not unfrequently a long and stubborn fight with them ends in failure.

It may be taken for granted the great majority of wrecks that occur result from a neglect of or indifference to the requirements growing out of the conditions under which we live. Certainly no one in his right mind would be so foolish as to start out with the deliberate purpose to wreck himself; but the neglect of or indifference to the essentials of right living will be just as fatal in its final results physically, morally and spiritually, as though one had deliberately planned and persistently executed the tragedy of his own destruction. The mountain climber who loses his way and perishes in the pitiless blizzard, dies just as certainly as the man who, with the purpose of ending a life that is no longer endurable, takes a plunge into the dark river at midnight or fires the fatal bullet into his frenzied brain.

SUBMERGED ROCKS OF OFFENSE.

A great steamship started out from an English port bound for New York, with, approximately, three thousand souls on board. She was a perfect Leviathan in size and was considered unsinkable. She was several years in building, and cost \$10,000,000. She combined in herself the ingenuity and strength that represented the highest development of the ship-builders art. All this combined to render those who sailed on her indifferent to the dangers of travel by sea. When about to sail the captain said: "I cannot conceive of any vital disaster overtaking this vessel. Modern ship-building has gone beyond that."

No doubt every passenger who sailed on that ship shared the confidence expressed by the captain, and as she swept majestically over the ocean, perhaps that confidence increased. But in her pathway there lay the menacing iceberg, ordinarily so dreaded by the navigator; but disdained and regarded with contempt by the captain of this vessel, who thought his boat too strong to be seriously injured by contact with it.

But in the darkness of the night she came in contact with one of these sea terrors, and that ship which was supposed to be an absolutely safe ship; an unsinkable ship, proved to be only a plaything for the remorseless elements and a death-trap to those who had sailed on her; and

fifteen hundred of her passengers and crew perished in the icy waters.

When some such catastrophe as this occurs people frequently ask why this disaster? Why all this loss of life? Why did not God prevent it? as though men might be as indifferent to essential conditions as they please and expect God to miraculously save them from the danger they invite by their recklessness. The disaster is a matter with which God has nothing whatever to do. He simply permits the captain to navigate his vessel as he pleases, and if the captain runs his ship on an iceberg he alone, and not God, is responsible for the consequences.

God's providential care is always exercised consistently with man's free agency. If a man commits his way unto the Lord; seeks his guidance and protection, the promise of God is: "Commit thy way unto the Lord, trust also in him; and he shall bring it to pass." But if a man ignores God and trusts in his own self-sufficiency; then whatever disaster may result from his mistakes must not be charged up to God's account.

When we see so much of evil in the world and so much suffering on account of it, we sometimes wonder why God permits it all. We say if we could we would prevent it all, but we cannot; we have not the power. God could prevent it but he will not. And why? Because man's free-agency entitles him to the privilege of doing

just as he may choose. If he will ignore the laws of health and thereby weaken and destroy his body, God will let him. If he will violate the laws of God and set at naught all his counsel, and pursue a sinful course until he loses his soul, the consequences are his and his alone.

The mariner knows that certain sections of the ocean are infested with icebergs and this knowledge, together with the uncertainty of their location, renders the duty of watchfulness imperative. The charted rock or sand-bar is easily avoided and collision with them is inexcusable, but no chart can designate the position of an iceberg. No light house or bell buoy can indicate its whereabouts. It sneaks unseen across the path of the navigator, and with its icy fingers punches the plates of steel or crumples them up as just so much cardboard. And so, vigilance is an ever present duty lest the navigator run his vessel upon one of these floating terrors and lose his vessel and his life.

And this vigilance is rendered most important because icebergs are not always easily detected; as they float they are from two thirds to three fourths under water, and may appear on the surface of the sea as a small thing that might be easily brushed aside by the ship, while they are in reality a deadly peril. A careful watch must be kept during the day and the searchlight must be constantly peering into the darkness during the night. Failure in this would indeed be criminal neglect.

Remembering that, like the submerged iceberg, the rocks of offense on which most men who go astray are wrecked are hidden, out of sight, concealed under the glamour of some sensual enjoyment or social allowance; one must be constantly on his guard against the seductive influence of the evils that wear the garb of respectability through the favor and patronage of some social nabobs—must keep the searchlight blazing the way ahead. The social glass of wine or the game of cards “just for pastime,” and numerous other amusements of similar sort, have frequently proved to be the submerged rock on which many a noble life has been wrecked. A pastime that in itself may be harmless may by frequent indulgence lead to waste of precious time, to evil associations, or to vicious habits. The only safe attitude a young man can assume toward any *questionable indulgence* is “touch not, taste not, handle not”. It may not be very wrong to do the thing, but it certainly cannot be wrong not to do anything that is of questionable moral tendency or of doubtful propriety.

IMPURITY.

Of all impurity and uncleanness it may truthfully be said that it “is linked together in a slimy tangle like a field of sea-weed so that the man who is caught in its oozy fingers is almost sure to be drowned.” It is like “Mælstrom” on the coast of Norway, that has swallowed in

its capacious maw so many unsuspecting pleasure parties: its movements are at first enticing, fascinating, but as it swings around it gathers force and grips more closely the craft that it finally swallows in its hungry vortex, leaving no trace of its victims to warn others who may be lured to a like fate.

The evil propensities of the carnal nature manifest themselves very early in life. The boy that is not held in leash by proper parental restraint, and whose mind is not preempted for the things that are good and pure, will not lack for suggestions that lead astray, and, frequently before he has come to early manhood, is soiled in his thoughts, and his moral nature is befouled by contact with the impurity that, like a deadly miasma, infects the very atmosphere of the street, the campus and the athletic field.

It is the earnest desire of the writer of this book that it may prove to be to the young men of our country what the lighthouse and bell-buoy are to the mariner: a beacon of warning that shall lead them clear of the hidden rocks and sand-bars, and of all the perils that lie in the way of the young men of today there is not one that needs to be more studiously avoided than the all too prevalent sin of impurity that stains the life; that soils the mind; that pollutes the soul, and that renders the whole man, soul and body, unclean.

When we speak or write of social impurity it is generally understood that we refer to that

social abomination and aggregation of all that is vile and impure, "the scarlet woman"; the woman who is degraded to the lowest depths of depravity; whose face is past shame and whose heart is past hope; the social outcast of whom Solomon wrote warning his son against her seductive influence, saying "her house inclineth unto death and her paths unto the dead. Let not thine heart decline to her ways; go not astray in her paths. * * * Her house is the way to hell, going down to the chambers of death." To those who come her way she calls, saying, "Stolen waters are sweet, and bread eaten in secret is pleasant, but the dead are there and her guests are in the depths of hell."

The place of her abode, the section where these derelicts congregate, is by way of designation, known as "the red light district", and this is a most appropriate designation. The "red light" is a danger signal usually employed to warn persons away from some unsafe place or perilous thing such as a broken bridge, an obstruction in a highway of travel; some pit-fall which ought to be avoided.

There is no other place on earth that a young man should so positively and forever avoid as the red light district; and the strange thing is that a young man of ordinary good sense will, in spite of all the warnings that are given, and in spite of all that is known of the pernicious and damning effects of this evil, deliberately, invite the physical disease and wreckage; the

moral degradation; the moral and spiritual degeneration, and the self condemnation that must come sooner or later to the habitue of these haunts of the vilest of social sins.

Here in these dens of infamy and shame the young man is brought into contact with all that is degrading, demoralizing and wicked. The house of the scarlet woman is, indeed, "the gate-way to hell." Here vice in every form holds high carnival. Here the dregs of society—beings human in form only, congregate. The very atmosphere of the place is death to morality, to personal honor, to social purity and to all the finer sensibilities of the soul. The kiss of the harlot on the cheek of a young man is indeed a "damed spot that will not out." No washing can remove its stain, for it leaves its withering, blighting impress on the soul; and once a young man has dipped into this sink of iniquity he can never afterward be as pure and clean as he was before.

How can a young man who has soiled his body and his soul in this cesspool of iniquity look a good and pure young woman in the face and ask her to become his wife? Why does he not return to the brothel and from the denizens of that place select one to become his life companion? He will not because he knows they are impure; and yet he will ask a chaste and virtuous woman to accept him who is just as impure as the despised harlot. He is a deceiver as well as a degenerate; for did the unsuspect-

ing virgin know the truth concerning him, no matter what else he might have to offer her, she would despise him, *and he knows it.*

There is nothing on earth more admirable than moral and christian manhood that is pure and clean in thought and conversation, and that is in its social relations unimpeachable; that goes through the environments of this earthly existence with its garments unsoiled; nor is there anything more despicable in the sight of God and pure minded men and women than the social libertine whose very presence is a threatening pestilence, and a menace to the moral and social life of the community where he makes his haunt.

Sickness or accident may temporarily deprive one of his health, but proper medical treatment may restore him to his previous physical condition; he has another chance. An unfortunate business venture may impoverish him; but if he has maintained his moral and business integrity in spite of his misfortune, he will have left him what is better than wealth: a clear conscience and the respect of those who know him, and, what is better still, his own self respect. If for maintaining a right principle he must forfeit the friendship of some hitherto professed admirers, he will have the compensating reward of more and better friends; but if he has bartered his manly honor as the cost of sensual gratification; if he has befouled his

moral nature and defiled his soul through contact with social vice:

“When virtue’s sold, great Gods, what price
Can recompense the pangs of vice?”

THE CHARMER WITH AN EVIL EYE.

In the East there are persons who are said to have “The Evil EYE,” and strange powers are attributed to them, and the people wear amulets to ward off their hypnotic influence; but these “charmers” can have no power for evil until they *get the eye* of their intended victims; and this would seem to imply consent on the part of the intended dupe. The old adage that “it takes two to make a bargain.” holds good in morals as well as in business transactions. In contracting disease two things are essential: a poison germ without and a susceptibility to contagion within. Some persons are immune from certain forms of disease, and can live in the midst of an epidemic without any danger of contracting the disease because there is nothing in their constitution that responds to the poison germ. It is only the scavenger that will be attracted by the scent of carrion. It is the *nature* of the swine that inclines it to wallow in the mire. To the pure in thought only that which is pure has any attraction. If the noblest ambitions are to rule a man’s life they must occupy and engross his thoughts. An impure thought entertained in the mind will create a desire akin to it that will most likely result

in an act which will suitably correspond with the impulse that gave it birth; the act repeated becomes habit, and habit determines the course of the life.

As we advance in life our moral and spiritual nature is constantly changing, and we are becoming more in love with the things that are pure and good, or else we are more inclined to the things that are low and vulgar; and the mental pabulum on which we feed our minds will determine the gravitation upward to that which elevates and ennobles or downward to the things that defile and degrade. If the mind is preoccupied with pure thoughts and the soul is fired with a holy ambition to be all that God makes possible for it to be, then the trend of the life will be upward toward the good, always.

Astronomers build their observatories on mountain tops and not down in the valleys, not for the sake of getting nearer to the stars they are to investigate but for atmospheric advantages. Down in the valleys the moisture that is in the atmosphere will cause a film to gather on the reflecting mirror of the telescope which obscures the object of their search, but up on the mountain top the atmosphere is rarified and transparent and the vision is unobstructed. "Great heights give wide vision to open eyes," and it is only when a man gets up above the sensual and carnal level of life that the horizon is pushed back, and he can revel in the pleasures that are all unknown to the carnally minded sensualist.

When Abraham and his nephew, Lot, came out from Egypt into the land of Canaan they had both grown rich in flocks and herds, and it became necessary for them to separate in order to find pasture for their herds. Abraham very generously gave Lot his choice of territory, and he chose the valley of the Jordan because it was “well watered everywhere” as well as fine grazing land, and he “*pitched his tent toward Sodom.*” That was a critical moment in the life of Lot. There might be good pasturage in the valley, but Sodom was a wicked city, reeking with all that was impure and vile. *And Lot knew it.* He may have said “I am not looking for society just now, but for pasture. It is a matter of business with me.”

He pitched his tent *toward* Sodom. He did not go all the way at first, perhaps he did not intend ever to go all the way. But he started in that direction and the next we hear of him is that he is dwelling in Sodom, and his righteous soul is vexed with the manners and customs of his ungodly neighbors. But he is getting rich; and as he cannot have the rich pasture lands without having Sodom with them, he perhaps concludes that what cannot be avoided must be endured; and, having gone to live in Sodom, Lot stayed there in spite of many disadvantages and even losses.

Lot had now become a Sodomite. By contact with the people he had become morally assimilated with them. The immoralities of the

people had lost their repulsive appearance to him. He could see the sin of the Sodomites and not hate it; and when the doom of the wicked city was sealed in fire and Lot was mercifully led out from it the only thing he carried out with him was the sin of the Sodomites.

Young man, have you come to the parting of the ways, having until this time maintained a clean and pure life? Then in the name of all that is sacred and dear to you I beseech you stay in Canaan with Abraham. Or, have you pitched your tent toward Sodom? Are you heading in that direction? If you are, stop; about face and return to the Canaan of a pure life. Seek the pardon of God for the transgressions of the past through the atoning blood of Jesus Christ. Don't just "straighten up and try again;" that will not be sufficient. You will need help in the work of reformation, and such help as only God can give. If a man has a contagious disease he cannot cure it by putting on a new suit of clothes: what he needs is not a tailor, but a doctor. So the man whose moral nature is tainted by contact with the things that defile cannot cleanse himself by simply resolving to lead a better life. You might just as well try to change the climate by act of Congress, or attempt to stop the ravages of some deadly epidemic by resolution of the town council, while the cause of the epidemic remains in force. The only thing that can save from the sins of the past is the pardoning grace of God

exercised through the atonement made for us by our Lord Jesus Christ; and only he is safe who is kept by the power of God through faith in him.

THE DRINK DEVIL.

Here we uncover a serpent that has left its slimy track on every page of human history. Noah had scarcely escaped to dry land after the Flood until he was intoxicated on his own wine. Lot, while the smoke of the burning city from which he had just fled was still ascending committed the sin of incest while intoxicated. And from then until today, through all the ages, in all lands and from all classes of society: rich and poor, cultured and ignorant, good and bad this arch enemy of man has taken a terrible toll.

True we have outlawed the manufacture and sale of intoxicating liquors in this country, so far as it relates to use for beverage purposes, and, theoretically, have closed the open saloon; but we still have the smuggler, the boot-legger and others of the social riff-raff, law-defying class; who like the fiery serpents of the desert, lie in wait for their unsuspecting victim; and they are never better pleased than when they can entice a young man of sober habits to drink the poisonous stuff they dispense. Beware of them. Beware also of the social glass of wine in the parlor and in the business office. It is not in the low groggery reeking with filth; the abode of profane and vulgar loungers that the

genteel young man begins the drink habit, but usually it is in the social circle where the fashionable and respectable folks meet and drink that he enters the way that leads to habitual drinking and to a drunkard's life. There is no more evil and pernicious practice tolerated and approved by society than dram-drinking and "treating". It tempts the young man to indulge rather than appear to be ungracious toward his friend, and at first he may indulge only when in company with bibulous companions; but once the appetite is formed the drink habit easily follows, and he is heading toward the rock on which so many splendid young men have been wricked.

The process of making drunkards is not unlike the way they make nail rod in an iron mill. In doing this they take a large bolus or iron at white heat and passing it first through a pair of large rolls which shape it up somewhat, and then through rolls somewhat smaller; and then after being re-heated this process is continued until that large mass of iron is reduced to the size of nail rod, or even to small wire. Such is the process of drunkard making. First of all the drinker neglects his business; then he loses his "job", and with that goes his living. Then he loses his respectability: his appearance changes; his good clothes and tidy appearance give place to shabby dress and unkept condition; and then his own self-respect goes, and he joins the down-and-out procession; discarded

by his friends of other days and despised by his new associates, and, worst of all, loses his immortal soul; for: "the drunkard and the glutton shall come to poverty" and "no drunkard shall inherit the kingdom of God."

A trite saying among those who habitually use intoxicating liquors as a beverage is "if you will let liquor alone it will never hurt you." That saying is as false as anything can be, and every one, even those who are wont to repeat it must know it. How many wives have died of broken hearts because of the ill treatment they have received from besotted husbands; and yet those wives never touched a drop of the accursed stuff. How many little children have suffered for the necessary comforts of life or been left destitute because of the profligacy of a drunken father. They let liquor alone but it did not let them alone.

This "let it alone" argument was the favorite plea of a good, kind hearted, industrious man, but who was a "moderate drinker". He was a farmer and spent most of his time at home. He had two fine, vivacious boys who spent most of their evenings in the town near by the farm; and while their father was apologizing for the saloon and justifying the use of intoxicating liquors, "in moderation," as he would always say, those boys were being made drunkards and gamblers in the saloon of the town. They died in early manhood; in each case their death hastened by a drunken debauch,

and today each of them sleeps in a drunkard's grave.

Don't be deceived; don't be fooled by the specious pleas of those who imbibe. They will tell you that a glass of intoxicating beverage is necessary to social enjoyment: must a man addle his brain in order to converse intelligently? They will say there is no compulsion to drink; that you can drink or you can let it alone; yes, but they will not tell you that ninety nine out of every hundred that begin to drink with that understanding, *drink and do not let it alone*.

If the young man who is about to take his first drink of intoxicating liquor could only see the serpent that lies coiled up in the glass; if he could see the demon standing with chains to bind him; if he could only realize what a fool it will make of him, he would dash the stuff away and never let it pass his lips. It would so impress him that he would shudder at the thought of inviting such a fate. The strange thing is that any young man, seeing the evidences of the ruin wrought by the drink habit, will begin this practice and continue it until he finally joins the great army a hundred and fifty thousand strong of our American men who go down annually to drunkards graves.

In reading the history of the past we have many times been shocked by the record of the barbarities and shameless cruelties that have been practiced under the protection of law; and sometimes even under the garb of religious pre-

tense; as in the case of the Spanish Inquisition, or the massacre of St. Bartholomew's Day; but the time will come when the student of history will pass these and other kindred occurrences by as of minor importance, because of the ignorance of the people of those times, compared with the monstrous fact that our government, a professedly Christian government; even as late as the beginning of the Twentieth Century, tolerated, legalized and made legally respectable a business that has "wrecked more homes, dug more graves, made more criminals, and damned more souls than war, famine, and pestilence, all combined."

GAMBLING.

Under this heading we may class any act or transaction by which a man risks his money or whatnot with the hope of getting something for which he does not give an equivalent in value: any act or deal whereby one expects to get something for nothing.

With this definition kept in mind we shall understand the term is not limited in its application to any particular transaction, but to any and all species of transactions where the element of chance predominates in the mind and purpose of the participant.

The most prevalent way of gambling is playing at cards or the throwing of dice. These are the forms usually practiced in the lowest haunts of vice, and if there is nothing else to be said

against social card playing, it is sufficient to condemn it that it furnishes the young man with the knowledge that fits him for the practice of the vice of gambling; for the game is played just the same in the parlor and in gambling hell, Indeed much of the parlor gaming is gambling, pure and simple, for whenever the game is played for a stake of any sort, it is gambling. In the game of progressive euchre or Bridge whist, which is so common in certain social circles, the women who with dainty fingers so deftly handle the cards would resent the accusation of law breaking; and yet there is the very best of authority for saying that if these society folks were indicted and brought before a court of law, and the indictment proven true, they would be found guilty and liable to punishment just the same as any common gambler.

Here is where most of the notorious criminals began their downward course. It was in the social game in the home parlor, playing for some nominal prize; or it was a boy feeding his nickles into the mouth of the hungry slot-machine, hoping to get a prize that he knew his nickle would not pay for. A little later he plays at billiards or pool, hoping to win the game and have the other fellow pay the fee or treat to cigars when the game was over. But these soon become too tame to satisfy him and the poker game easily follows. Such is the gateway to the gambler's life and there is no

telling to what limit he will go when once he has entered the race.

A young man who respects himself and who wishes to be held in esteem by those who know him will not be found loitering around a pool-room or other places where gambling of any sort is permitted, because of the suspicion it will arouse in the minds of those who know him. Even if he does not play the game, his presence there will justify the suspicion that he does, and this will be to his prejudice, not alone in his social relations but, also financially, for when a careful business man is looking for some one to do business for him he does not go to the poolroom or to the billiard parlor to find him. When you see an animal in a pasture field wearing a hobble that is not positive proof that the animal is mischievous, but it is strong presumptive evidence that the owner of the animal is suspicious of the animal's disposition. Likewise it is a reflection on the character and reputation of a young man for him to frequent such places as are known to be gambling resorts. If he does not gamble he has no business there. If he goes there because the social life he finds there is agreeable to his tastes, his moral standard must be of a very low order.

What has come to be a popular way of gambling is dealing in "margins": buying and selling stocks that it is understood are never to be delivered. The young man who risks his money in this game is like a lamb among wolves,

and one of two things is sure to follow: either he must be shrewd enough to beat the whole "street" or be devoured by the wolves; and with every young man with whom I have been acquainted who has tried this game it soon came to pass that there was more wolf and less lamb. When the "squeeze" comes to drive the small dealers out of the market, the stock gambler's conscience takes a holiday.

"Pool selling" is considered the most popular way of gambling, perhaps because it is generally carried on by men of large means. To those who have an inclination to gamble the temptation to put their money into the pool is very great, and not unfrequently men of high position and great responsibility for trust funds are caught in this snare, as was the case of a State Treasurer who risked and lost the funds of the State entrusted to his keeping, and who, for his dishonesty was sent to the penitentiary, and his bondsmen were financially ruined.

Speaking of the pernicious vice of poolselling, Anthony Comstock, who speaks with authority on this subject, says: "It is not infrequent that Judges and prosecuting attorneys, and other officials are seen at these places dipping their fingers in the gambler's pool, although at common law it has for centuries been held that a gambling house is a public nuisance. Imagine a young man stealing a thousand dollars of his employer's money with which he has been entrusted and placing it in the gambler's

pool. He is detected and convicted of his crime. The Judge who is to sentence him bet in the same pool, and, being more fortunate than the prisoner, won; and as he sits in judgment some of the very money the young man stole and lost is in the Judge's pocket, his proportion of the gambler's pool of stolen plunder."

The very principle of gambling is *criminal* for the motive and inspiration that promotes it is the hope of robbing someone else. The hundred billions of dollars that annually pass through the gambling shops in this country and Europe, is just so much of the circulating medium of the nations withdrawn from the legitimate channels of profitable industry, to support a confederacy of light-fingered gentry, pirates; the price of whose prosperity is the sinking of other wealth-bearing crafts.

The difference between the gambler and the highway robber is about this: the highwayman meets you with a pistol and says "your money or your life"; while the gambler meets you by appointment in some secluded place and robs you of your money as mercilessly as the highway bandit will, and then masquerades before the community as a gentleman.

What makes this vice more dangerous than it would otherwise be is the extremes it embraces. On the one hand it is sequestered in palatial quarters with delicate draperies and exquisite furnishings throughout. Here are splendid parlors and incomparable dining

rooms; everything here is inviting, and, judging from the general appearance of things no one would suspect that this place is "a den of thieves."

BUT of all gambling resorts this class is most dangerous because it is most enticing. It has the sanction and patronage of men of large wealth, and also of men prominent in public affairs. Dr. Cuyler describes such a place as this in New York City, kept and owned by a member of the United States Congress. Of it he says "The doors were open to all; a sumptuous feast was spread free to the players; the furniture was elegant; the players were fashionably dressed. They gathered about a roulette table; staked large piles of greenbacks, and lost or won in silence."

On the other hand is the miserable dive in a dark alley, where there is the total absence of everything that is pleasing or inspiring, with the added presence of all that is disgusting and vile. In yonder fashionable resort fortunes are lost or won on the throwing of the dice or the turn of "the wheel of fortune". Men go there rich and they go away poor. Down in the dive the players are clad in rags and the stakes are petty pilferings of a night. The gamblers who frequent the place are the miserable wrecks who have drifted down from yonder fashionable resort. They are no longer regarded as fit companions for those who congregate up there. When they were up there they were regarded

as gentlemen, but now they are regarded as thieves and robbers. But they are the same men they were before, and they are practicing the same vocation as the wealthier set who play for larger stakes in the more fashionable gambling resorts. The only difference is this: these patrons of the dive are the men who staked their money up yonder and lost; those who remain up there are the men who played with them and won. THAT IS ALL.

Let us put aside the curtain and for a moment look in on the last hours of one of these finished gamblers. It is the evening hour, and he is alone. The hovel where he makes his home is dark and squalid. The walls are stained and grimy, and are not adorned with a single ornament of any sort. The dying embers burn slowly away on the hearth. Here in this uncanny hut, in the fading twilight, sits a lone man. His face is careworn and sad. He is thinking of the days gone by that in their flight have brought to him opportunities for success, which he, like Esau of old, has only despised and wasted.

He recalls the home of his boyhood where his father toiled on the old farm for the support of his family. He recalls the day when he left that happy home for the city where he drifted with the tide into an evil life, and on to vice and shame. He remembers how he came one day into the splendid apartments where merchant

princes, whom no one thought of as gamblers, staked their fortunes on the throwing of the dice or the expert shuffling of a pack of cards. They invited him into the pool; he entered, and lost; and the ill fortunes of that place and hour sent him out into the chilly midnight gloom, penniless and friendless. Then he came to the less pretentious resort in the hope that while he had lost up yonder he might win down here. Ah, yes, he recalls it all now. He remembers how as he entered there besotted men and dissolute women sat aside their overflowing goblets and turned their eyes, reddened with dissipation, upon him. They gave him their hands stained with bribes and with blood, only that they might drag him down to depths of infamy and shame to which he had not before descended.

As he reviews the past his life seems a hideous nightmare. He recalls the propitious morning of life's day, but the day has gone out in the utter gloom of hopeless midnight. God only knows what he might have been; with sorrow he alone knows what he is. God only knows the height to which he might have risen; he alone knows the depths of disappointment, disgrace and remorse to which he has sunken. For the first time in all his life he realizes the enormity of the evil he has wrought; realizes the guilt of his sin against God and against himself. But it is now too late to retrieve his

wasted past, and in a frenzy of soul he ends a life that is no longer endurable.

There is no exaggeration in the picture I have drawn, rather it is a conservative statement of what is daily transpiring, and you have only to read the daily newspapers to find it duplicated many times. Poverty, friendlessness, disgrace, remorse, and irretrievable ruin are the terminal points in the life of a gambler. The gambling house is the gateway to all that is unmanly, immoral and wicked. It is the rendezvous of the dishonest employee, the embezzling cashier, the common thief, and the vicious young man, all in training for the penitentiary or the electric chair. Here are sleek and gentlemanly scoundrels and filthy and horrible wrecks; every kind and every grade; all ages and both sexes; human in form, but fiends, demons in spirit.

Has the lure of the game an attraction for you? Beware of the fascination that lures to waste of time, to evil associations, to lowering of moral standards, to the loss of self respect and the respect of those who know you. Be a MAN among men. Be clean and pure in all that relates to your social life. Be diligent in business, providing with money honestly gained all the necessities of life. Live right before God in every relation and fearlessly face the future here and hereafter. "Do justly, love mercy, and walk humbly with thy God". This is the sure way to happiness here and hereafter.

Religion.

“Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.”

JESUS CHRIST.

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them.”

SOLOMON.

“The recognition of personal accountability to the Eternal makes a man strong in the resistance of temptation, makes him not afraid, because his heart is right no matter what may come to him.”

REV. J. A. JAYNE.

THE YOUNG MAN AND HIS GOD.

We are living in an age that is characterized by the spirit of independence of thought and action. Everywhere the ties that once bound men in partisan, political alliances are breaking, and the intelligent citizen is asserting his right to be heard in matters affecting the government under which he lives; and the political “boss” is being relegated to the rear. In monarchical governments the rulers are learning the fact that only the king or emperor who

administers the laws of the land in such a manner as appeals to the judgment of his subjects can hope to maintain his rule in peace.

Religiously, too, the spirit of independence is asserting itself. Men no longer bow to the *ipse dixit* of bishop or pope. The ancient shibboleth, "The church decrees it", has lost its power to coerce man. The world is learning more and more that the supreme obligation of man is to his God and not to any merely human authority.

And this is as it ought to be. God gave us brains to be used, and there is no matter that can engage us here of so much importance as a right understanding of our relation to God and the obligations arising out of that relationship. His invitation to us is "Come, and let us reason together."

True and intelligent worship of God is, first of all, the clear and distinct recognition of the presence of God, but while the clear recognition of the presence of God must necessarily awaken the deepest sense of reverence and gratitude toward Him, the most sincere and acceptable worship of God is not merely the incoherent, impulsive response of the emotions of the soul, nor the erratic vaporings of an excited imagination; but it is reverent and thoughtful recognition of the divine presence and grateful acknowledgment of the goodness and mercy of God.

There is a tendency in the trend of modern

thought that forbodes evil to the young men of today, unless they shall carefully sift the literature of the times and detect the sophistical teachings of some modern champions of "free thought" who are wise above what is written. There is also a tendency in certain quarters to revise religious standards, and to substitute for time-honored fundamentals in religion what they are pleased to put forth as the discoveries of modern research by twentieth century scholars. The religious iconoclast is running rampant, endeavoring to pull to pieces the fabric of existing religious systems, and he tries to cover his miserable moral and religious deformity with the thin disguise of freedom of thought in religious matters.

They would emasculate all religious creeds, so that our holy religion would contain nothing that is super-human. They would have you believe that all professions of personal Christian experience are superstition and wild fanaticism. They would strip God of His personality and reduce Him to a mere principle; and for His creative power they would substitute the doctrine of evolution of matter, putting Darwin in the place of Moses, and, instead of a divine, providential care and oversight, they would abandon the world to the inexorable rule and reign of Natural Law.

As a very natural sequence they would hush every song of praise and silence every voice of prayer, for, if God be not a person, if He be

only a principle, then praise is meaningless and prayer is worse than mockery. But in spite of all their revisions, faith still holds on to God and to the idea of worship as the fathers have taught us. In spite of all doubts, in spite of all denials, God lives! God reigns! And the call of young manhood to recognize and acknowledge Him was never clearer, nor more imperative, than it is today.

A young gentleman, a friend of mine, was attending college and it was a school where I had learned that the professors, many of them at least, were disposed to be skeptical about religious matters, especially as to the doctrine of the origin of things; and learning that he was then in the study of biology, I asked, "What is the attitude of your teachers toward the Scriptural idea of creation? How do they regard the story of Genesis?"

"Well," answered he, "they do not believe the Mosaic account of creation; they believe and teach the doctrine of evolution of matter, both as it relates to the world itself and to all vegetable and animal life. They say that all life begins in and is developed from the germ, etc."

"What do *you* believe," said I.

"I am willing," he replied, "to accept the theory of the professors so far as the theory of evolution or growth is concerned, but I ask the professors where the germ itself came from?"

“And what is their answer to you?”

“Well, they are not sure—they do not know.”

Instead of all the cavilings and guessing of these modern professors, I very much prefer the opinion of that Hebrew professor who lived about two thousand years ago and who gave it as his opinion that “the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

The recognition of God and the acknowledgment of His claim upon us should be the first consideration in every human life. He is not only the author of our being but also of our well-being. “In Him we live and move and have our being.” His providential care and oversight are the source from whence flow all our blessings, both temporal and spiritual and, aside from all other considerations, the principle of common gratitude requires that we acknowledge Him in all our ways. The admonition of the wise man, “Remember now thy Creator in the days of thy youth,” reasonably claims the attention of every young man who aspires to excellence of character and to the highest ideals of true manhood. The recognition of God, and the desire to know and love and serve Him, distinguishes man from the brute.

Youth is the time most favorable for seeking the Lord. It is the day when we do not have any note in bank that must be met at maturity. The mind is not engrossed with the cares which must necessarily come with more mature years.

It seems a pity that youth cannot always last, that the step must lose its elasticity and spring; that the ear must become heavy and the eye grow dim; that the brow must be furrowed and the "crows-feet" come to the corners of the eyes; that the head must whiten, the step falter and the strength fail. And yet so it is.

The days of pleasure that are free from care and responsibility soon pass and are gone, and then come the days when the real tragedy of life demands that we come on the stage and take our part. The manner in which we perform it will bring to us either the applause or the sneer of those who look on; and no matter whether it be the one or the other we must act our part, indifferent to either praise or censure, if we are to succeed.

And so life becomes full of care and anxiety, absorbing our thought and wasting our strength, and almost before we realize it we find ourselves having passed the meridian of life's day, and the westering sun tells us that the night is approaching. Too often the life that was given up in the days of youth to pleasure seeking has been so engrossed with the business of middle life that God has been forgotten, and the things that make for the eternal welfare have been neglected. Though the man may have been successful in the things which pertain to the present life, in all that pertains to the future, eternal life and to his immortal being he is a spiritual bankrupt.

How desolate must the old man feel who finds himself, like the lonely oak that is left where once the waving forest stood, solitary and alone, with no assurance of meeting in another life those whom he has "loved and lost awhile"! Other persons, it is true, have come to live in their places, but they are strangers to him. How wide the world seems to the man who is alone! How cold the charities of strangers! What miserable irony in the epitaph that a wag wrote and placed at the grave of a man who died a stranger in a charity hospital!

"The old bachelor's dead, here he lies;
Nobody laughs and nobody cries;
Where he has gone, or how he fares,
Nobody knows, nobody cares."

There is but one thing that can compensate for the loneliness of age, and that is the consciousness of having spent the life in the service of God, and the assurance that when the few remaining days are gone there is for us another and a better life, where the ties that here have been rudely broken shall be re-united, never again to be disturbed.

But how sad to contemplate a godless old age, about to leave this world and all unprepared for the next! The cords that bound us to earth snapped asunder one by one, and no moorings that draw us to a better home! With what condemnation must he reproach himself

for having neglected the all important matter of salvation! The business man was careful to meet his obligation and preserve his credit; the farmer watched the passing season and planted his crop before it was too late; but this man forgot his obligation and wasted his opportunity. With him the seedtime has come and gone and he planted nothing; the harvest has passed and he has reaped nothing.

You who are in the full swing of the tide of young life do not think it possible that such can ever be your experience. You will say, "No, it is not possible that in a world where there is so much that is beautiful; so much to be enjoyed; so much that I love; so many ties that bind me to it—no, it is not possible that I could ever be lonely and sad." But wait until the summertime of youth with its flowers and beauty has faded; wait until the autumn sear is on the leaf; wait until the ties that so tenderly and yet so firmly bind you to earth are broken, and you realize that you are alone in the midst of a world that is throbbing everywhere with a life that is strange to you. Wait until the exuberance of youth has passed; wait until the change of disposition and taste and temperament manifests itself, which comes with the advance from youth to age as naturally as cold, bleak winter follows the summertime—wait till these come and the friends of youth are gone, leaving you alone, and you will find yourself living in an entirely different world

from the one you are enjoying so much now.

In the tabernacle that Moses built there was a lamp, attached to which was a golden bowl that supplied the lamp continually with oil.

There is, or ought to be, in every human life a golden bowl, from which the soul can draw satisfaction and pleasure when other sources fail. This we call reflection or introspection, and when the golden bowl is broken we are robbed of one of the richest sources of comfort in the days of old age. Age, as we know, is a period of infirmity when we can no longer endure the stress and hustle of business life, and when the dizzy whirl of social pleasures become a weariness to the flesh. We are then mainly shut up with the memories of the life we have lived in the past, and the breaking of the bowl may represent the inability of a godless soul in the time of old age to find pleasure in reflection.

We *must* remember the past; we cannot help it. Good or bad it will stay with us, and whatever recalls the memory of it will be either a source of pleasure or of regret to us. The good man who has devoted his life to noble deeds and to the service of God and the good of his fellow man; who has lived with the windows of his soul open; who has been upright in all his dealings with men; who has loved mercy and, above all, has walked humbly with his God, finds a peculiar pleasure in reflecting on the past. But the memories of a bad man's life, like the turbulent, tossing sea, can only cast up

mire and dirt. There is no rest, there can be no peace; and the thoughts of his mind, day and night, are a source of regret, a constant surging on the shore of the waves that have risen out of the depths of the past—memories of filthy conversations that stained the lips and befouled the soul; memories of evil deeds that stained the life and that “will not out” in spite of all the soul can do in its effort to forget them; memories of neglected duties, wasted opportunities, opportunities that can never be recalled, opportunities that, like the water that has passed the wheel, have gone never to return.

As to whether there is “an unpardonable sin” men may commit is a much discussed question, and theologians have decided it both negatively and affirmatively. As to who is right or who is wrong as it relates to sinning against God I shall not attempt to decide; but of one thing I am perfectly sure, that there is such a thing as unpardonable sin toward one’s self. The man who sins against his physical nature and thereby depletes the vital energies of his body, inviting disease and a premature senility; the man who by the abuse of his moral and spiritual powers renders obtuse and unresponsive his better nature, so that no appeal can arouse him to a realization of his actual condition morally and spiritually, has certainly committed a sin against himself that he can never forgive, neither in this world nor in the world that is to come.

There can be no pleasure derived from the review of a life that has abused and wasted all that was most precious. It is related of Bias, one of the best as well as the wisest men of ancient Greece, that when his native city was being invaded by a hostile army, when soldiers were pillaging the homes of the citizens and his fellow townsmen were industriously endeavoring to secure their treasures where the invaders would not find them, Bias alone gave himself no concern about such matters; and when asked to explain his indifference he replied, "My choicest treasures are my own thoughts."

Rich, indeed, is the man who can thus find in the treasury of his own thoughts and in the memories of the past, riches more valuable and precious to him than all the gold or gems the mines of earth can yield; and correspondingly poor and miserable is the man who cannot free himself from the unpleasant memories of the past, memories that have become a part of himself and that are as immortal as his spirit nature is. It is the effort of the soul to free itself from these miserable, tormenting memories of the past that suggests the maddening bowl, the fatal bullet or the midnight plunge in the dark river. Oh, the bitter, tormenting remorse of the soul that has only the memory of a wasted life!

There are men, we meet them every day, whose moral sensibilities have been blunted by

long continuance in sin until those powers have been well nigh destroyed. By giving the rein to their carnal desires, they have actually crucified and killed their better natures, and have sunken to the level of the brute. They have reached the point where they revel in all manner of ungodliness—they have lost the sense of manly honor. Once their hearts were tender and their consciences were easily moved; but they have strangled their convictions and sinned against their consciences until they have committed spiritual suicide. They do not enjoy religious services because they have no relish for them. Their better judgment may approve the right, but the bent of their nature is in the opposite direction.

The descent to this condition is a most easy and gradual one. The most degraded of men are what they are more from the force of habit than from any purpose to follow the life they are leading. The first departure from right was by the way of questionable pleasures and doubtful proprieties, but it led them on to where habit became second nature with them. The descent of the path was most easy and gradual, but its course was downward.

Oh, these lives that are cheerless, sad and comfortless! They meet us everywhere: men who ought to have an abundance of the good of this world, but whose prodigality and profligacy have made them poor: men who are surrounded with those who ought to be their

friends, and who would have been their friends had they chosen the right course of conduct, but whose friendship they have forfeited by their own unworthiness. Are you standing at the parting of the ways? Remember, "There is a way that seemeth right to a man but the end thereof are the ways of death." Voices are calling you this way and that way, and you must decide which of these paths you will follow. Not only the present but the destinies of eternity, also, hang on your decision. If you listen to the voice of your better judgment you will make no mistake as to your duty, but have you the courage to follow your convictions?

Years ago there were four young men who were "camping out" for a while together, and among the things that got into the baggage of one of them was a pack of playing cards. They had not been long in camp until the cards were brought out and playing began by three of the company, the fourth young man declining all invitations to join them in the game. But they insisted. "No," he said, "I never play at cards."

"Oh," they replied, "it is only for fun, we are not proposing to gamble."

"But," answered the young man, "I know nothing about the game—never played a game of cards in my life. My parents have taught me that I would be best off if I let such things alone, and I have followed their advice. Please excuse me."

Still they insisted. They said it would add very much to their pleasure if he would join them, and, as to his ignorance of the game, one of the party generously offered to take him as his partner and teach him how to play. Finally rather than seem selfish or prudish, he consented to play and sat down with them.

It soon became evident that the pack of cards was to play a large part in the pastimes of the company. They played the better part of two days, for there seemed a strange fascination in the game for the beginner and he held a "lucky hand" every time the cards were dealt. After a time he and his partner began tantalizing the other fellows and bantered them with "If there is anything else you fellows can play, we might try it for the sake of variety, for this is becoming monotonous."

Right there the paths of those young men parted. One of those on the side that had been losing, getting angry, said, "I know we can beat you fellows, and to make it interesting I propose to put something on this game."

The cards had just been dealt for a new game, the players had taken their cards up from the table and the new player saw that he had a strong hand. On the impulse of the moment he said to the one who had proposed the "stake", "All right, what shall the stake be?" Suddenly, there came to him a voice saying, "Don't do it." It was the voice of his dead father, and he paused for a moment, then yield-

ing to the warning given by the mysterious voice, he exposed his hand, so that the rest could see the cards he held, and said, "Do you see what I have?"

"Yes," answered the one who had proposed the wager, "as usual, a lone hand."

Then throwing the cards on the table, the learner said, "Boys, I am done with the game", and never since that day fifty years ago has he failed to keep his word.

To those who would know the sequel, the three who enticed the fourth to play continued to "play for fun" until it led to gambling, gambling led to first one evil and then to another until all three of those young men "went to the bad", while the fourth pursued his determination to avoid the doubtful things, became a Christian and now, for many years, has been a minister of the Gospel of Christ, esteemed by his brethren and blessed of God in his work. The secret of the difference in the lives of the four is that three of them kept on playing and the fourth quit.

Young man, you are setting the pace for your whole life, and the things you are doing now, the habits you are forming, the tastes you are cultivating, are determining the trend of your life in the days to come, for just as the abundance of fruit gathered in autumn and stored away for the comfortable support of life during the cold, dreary wintertime depends upon the springtime planting, so the prosperity of

middle life and the comforts of old age depend upon a well spent youth.

Today is full of opportunity for the young man. Never before has the youth of our country enjoyed such opportunity as this twentieth century affords—never before such educational advantages; the doors of the best colleges in the land are open to every young man who will enter. Never before has the world teemed with such choice literature as we have today. No young man is excusable for being ignorant, no matter how poor he may be.

Never before has the Christian Church done so much for the young people as she is doing today. Realizing the importance of young manhood, the church is trying as never in all the past to enlist our young people in the service of the Master. Think of the young peoples' societies organized in the various churches, and then that inter-church and international society, the Y. M. C. A. What wonderful agencies for the spiritual development of the young people! If the young people of to-day are not stronger mentally, morally and spiritually; if they are not better citizens, better Christians than their parents have been, they must certainly answer for the abuse of privileges their parents never enjoyed.

All these agencies I have enumerated are most helpful, if improved; but they are only helps. A young man may attend upon any or all of them and still stop short of the one es-

sential thing, which is the consecration of his life to the service of God. These things are all *efficient*, but not any or all of them combined are *sufficient*. They may promote correct habits and respectful attendance upon public worship, but there must be in the soul's affections a love for God and for His service that makes us prefer His service to all other things, for it is a fact known to every one that we are most like what we love most. If a man love money for money's sake, he will become miserly and worship his gold; but if he loves his God and his fellow man, regards his money merely as a means of serving God and humanity, then he will put goodness ahead of any other idea of greatness, and goodness, after all, is the only true greatness. Wealth, position and worldly honors are not the things of first importance, although the false testimony of this world may say they are. The Scriptures teach that if we "Seek first the kingdom of God and His righteousness and all these things shall be added."

We read that when Solomon had become king of Israel God appeared to him and commanded him to ask what he most desired, and when Solomon asked for the wisdom that God only could give, God said to him, "Because thou hast not asked riches, wealth or honor, nor the life of thine enemies, neither yet hast asked long life * * * , wisdom and knowledge is granted unto thee: and I will give thee riches and wealth and honor such as none of the kings have had that

have been before thee, neither shall there any after thee have the like.”

A man may be great in the estimation of the world, and yet be a moral imbecile and a spiritual pigmy. Many a life has appeared to the eye of this world a success that will prove to have been a miserable failure when viewed in the light of eternity. There the tinsel of wealth and the thin veneer of social respectability that may pass current here will avail nothing; but character that may sometimes have been discounted here by those who never learned to appreciate its importance, will challenge the approval of God and win the admiration of an assembled universe. He is the greatest man that treads this earth who is greatest in goodness. Such a man may be as poor as Lazarus was, but he is happy in the consciousness of his own integrity, and in that he shares the favor of God.

The opening words of the Bible are these. “In the beginning God.” You cannot put so many words together otherwise that will make so appropriate and helpful a motto for your life as these. Hang them on the walls of your bed-chamber where they will greet you when you open your eyes in the morning, and so let your waking thought be of God; place them over your desk in the office where you transact business, and begin every business enterprise under God’s direction in answer to your prayer. In all the relations of life acknowledge Him;

let the habits of your life be religious; let the world know that you fear God and are trying to serve Him.

This world sets great store by post mortem glory, and for this vast sums of money are spent in building stone and bronze into costly monuments; but there is no such monument the sculptor can build as that which a man builds in the imperishable character that he develops.

Thank God, there is among all the perishing and transient things of time and human existence one thing indestructible, one possession that time cannot efface nor the exigencies of human circumstances depreciate, nor death destroy. It is character—noble, Christian character—and for the development of this you will need the divine assistance, for character is developed by discipline, and the discipline that develops Christian character is obedience to the will and word of God.

As you approach the city of Philadelphia the first two objects which meet your eye are the statue of William Penn, on the top of the City Hall, and the spire of a Christian church—manly integrity and religious worship. These are the distinguishing virtues of heroic manhood; rugged honesty, unswerving fidelity to right principles, uncompromising integrity in business and purity of moral and Christian character that goes untarnished through the swash of social impurity and commercial dis-

honesty that meets the young man of today as he enters the social and business world; and that integrity and moral purity maintained because it is buttressed and reinforced by a vital relationship to God, that, as the anchor holds the ship firmly and safely in spite of opposing winds and tides, holds him and prevents him from drifting on the rocks where others have stranded.

Who can appreciate the security of the man whose character bears the seal of God's approval? Who can estimate, what arithmetic can express in figures, the worth of the conviction "I know I am right." What is it worth to a man when he is old to review his dealings with his fellow man and be able to say "Which of you convinceth me of sin?" What will it be worth to you when you are about exchanging worlds, facing the judgment bar of God, to be able to say with confidence, Let the courts convene; let the books be opened; let my accusers be brought in; turn on the light, for I know I shall be vindicated in the great assize, for through my life time I have lived and walked under the advice and counsel of the Judge.

The Coming Man.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

JESUS CHRIST.

*“Looking unto Jesus * * * till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man.”*

ST. PAUL.

“Mark the perfect man, and behold the upright: for the end of that man is peace.”

DAVID.

*“Christ also loved the church and gave Himself for it * * * that He might present it to Himself, a glorious church; not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.”*

ST. PAUL.

If in some wayside spot you should chance to come upon a rare flower growing there uncultivated and neglected, yet beautiful and fragrant, having a knowledge of botany you would perhaps break it from its stem to examine it, and as you did so two questions would demand of you an answer: First, to what class or family does this plant belong? Second, what are its peculiar qualities and what the possibilities of its development and improvement? These

questions you would soon decide to your own satisfaction by a careful examination of the plant and its flower.

Then if you should subsequently find in the conservatory of some florist the same plant but much more highly developed, you would know that in that wild flower were all the possibilities of this finer specimen of the same species, lacking only care and cultivation for its development, and you would likely say that a plant having in it such capabilities of beauty should not be left unnoticed and uncultivated to grow and bloom in the tangled, weedy waste.

What that plant growing there by the wayside is to the other growing yonder in the conservatory, man in his present, natural, imperfect condition is to what man is to be in the future, *even in this present life*; and what that perfect plant is to the natural in its undeveloped state, the perfect humanity of Jesus, God's ideal manhood, is to our imperfectly developed humanity, and shows us clearly not alone what God desires us to be but what he proposes we shall be, and what he intends the Gospel of restoration shall make us. The gospel contemplates the realization of the divine ideal in us.

We are to be like Jesus. All who believe in Jesus and in the power of His word and spirit believe that, and the only question is how much of this likeness is possible in this present, mortal state? If this likeness is possible at all, what reason for deferring the expectation of it until

we have entered upon the future state? Is death necessary in order to realize the highest type of *moral* character? Are we dependent upon this purely physical change of being for the enjoyment of a blessing which is entirely a change of moral nature, and is to be the result of the operation of divine grace upon our hearts? God's purpose is to develop moral character in living men, and the standard everywhere set us in the Gospel is perfection in the sight of God; and unless this standard is reached as the final effect of the Gospel, the divine purpose will not be realized and man will fail of the high privilege contemplated in the Gospel plan of redemption.

But our development in morality and our attainments in virtue will not depend on the ability and goodness of Christ *alone*, or on the power there is contained in His truth to renew us, but upon our attitude toward and our relation to both. In the tropics, beautiful foliage, fragrant flowers and delicious fruit abound everywhere, while in the North, mountainous icebergs and desert wastes of snow absorb without perceptible effect the rays of the same sunlight. Jesus and His truth are the great source and centre of lifegiving power, and our nature will be as fruitful and fragrant as the tropics or as sterile and cold as the northern glaciers according to the attitude and relation we sustain to Him.

Jesus says, "Be ye therefore perfect, even

as your Father which is in heaven is perfect." Paul says we are to come "in the unity of the faith, and of the knowledge of the son of God, unto a perfect man." There is a standard set us, "a perfect man." What is the probability that we will ever reach it? I reply that not only do the Scriptures teach this standard will be realized, but the signs of the times certainly indicate that we are advancing toward it. Consider what man was when Christianity found him 2,000 years ago, a creature of appetite and passion, influenced and controlled mainly by motives that appealed to his baser nature; and see what it has done for him already, and if, with so unpromising a subject to begin with, it has lifted him as high as it has at the present time, taking him as it finds him today, what will it not do for him within the next 5,000 or 10,000 years?

How changed are his thoughts and all his conduct as it relates to his social life! Once, might was right, and the strong might with impunity oppress the weak. War was justified on almost any pretext, and the vanquished had no rights that the victor was bound to respect, but now war is justifiable only as a last resort and then only in defense of the inalienable rights of man. So also with human slavery, polygamy and other kindred evils that the intelligence and Christian integrity of this age have forever condemned. To entertain a feeling of compassion and pity for the poor and un-

fortunate was once considered a human weakness—it was unmanly—but Christianity has elevated it to the plane of the noblest virtue and glories most in giving and helping where help is most needed. Once, to be deformed or crippled was not only a misfortune but was regarded as a crime, and the highest ideal of justice justified the slaying of all such; but Christianity makes these a special trust, and for their care and comfort builds the infirmary and the hospital.

This evolution of humanity is from brute force to intellectual power; from the oppression of might to the exercise of mercy; and from inhuman severity to Christlike pity. It is in its results, first of all, toward increased longevity. The decency and moderation that Christianity enjoins are already producing a better type of physical manhood, and the nine hundred and sixty-nine years of Methuselah may yet again be realized.

It is constantly toward a *much higher standard* intellectually. “The eye of intelligence is always toward the future”, and to its vision there is practically no limit. Who can foretell the influence of an idea? Ideas are immortal and when once launched on the sea of intelligence will live forever. Men are what they think, and every discovery of science and every axiom of philosophy is but a crystalized thought; and the man who thinks toward the things necessary to human progress and happi-

ness renders himself immortal. Watt, Murdock, Stephenson and Hancock can never die while the steam locomotive serves the wants of man.

This fact is a phophecy of a future ideal manhood, because behind and underneath the educational agencies of to-day is the power of Christian thought. Our educational institutions are Christian in spirit, and the tendency is all the while toward a higher plane. William of Orange once asked the Dutch which they preferred, freedom from taxation or a university? And they replied, "Give us a university." The result was the University of Leyden, and out of that school came James Arminius, hence Arminianism; from Arminianism came Wesleyanism in England; from Wesleyanism in England came Episcopal Methodism in America; and the future only can reveal its full results.

It is all the while toward a more highly spiritual man. Compare the standard of Christian manhood of today with the best standards of antiquity: of Israel, Greece or Rome, which were the best representatives of existing civilizations when Jesus came. They were the best that law and mere intellectual culture and conquest could produce; but what was the best of that day and age compared with the Christian manhood of to-day? And yet the *divine standard is not higher to-day than it was two thousand years ago*. We have simply raised the

practice up nearer to the standard. Never has this world seen a more heroic type of manhood than the Christian manhood of this age, although the present type is far from perfection, and we are pressing on toward the mark assured that the promise we claim shall be fulfilled, the hope we entertain shall be realized.

Nor are we alone in our anticipation of the coming man, but we differ mainly from others only as to the means by which we expect this high ideal to be reached. Those who believe in the doctrine of physical and mental evolution and reject the Bible statement as to the origin of man, who trace their origin from the molecule to the polliwog, and from thence to the fish or reptile and thence to the monkey, their immediate ancestor, find the completion of their system in an imaginary perfect humanity. They tell us this must be the final result, the logical end of a better way of living and the survival of the fittest; while we understand it to be the final effect, so far as this life is concerned, of the transforming power of divine grace and the reincarnation of the spirit of the living God.

An ideal, if it shall mean anything to us, must be thoroughly practicable. The world is full of impracticable ideals and their effect is only to discourage. Abstract virtues amount to but little. It is only when we see the noble qualities that adorn human character exemplified in human life and conduct that they mean anything to us. Men want practical religion or they want

none, and an ideal that is not within the limit of attainment has in it no inspiration for them. The attractive power of the ideal set before us in the gospel is that *it is attainable*; not as the result of mere human evolution, but as the result of the combined influence of human effort and Almighty power.

Michael Faraday, who rose from the position of errand boy in a book store to the position of the prince of chemists and electricians, says: "High as man is placed above the creatures around him, there is a higher and far more exalted position within his view." Who can tell how high we are placed above the creatures that surround us? How high is reason above blind instinct? How much better is a man than a brute? What is the distance up from the inanimate clod, or withering leaf, or unthinking ox to the deathless soul, stamped with the image of the Deity and destined to live forever? Who can tell? By what arithmetic will you calculate the distance that separates man here from his surroundings? And yet high as he is placed above his surroundings, there are yet infinitely greater achievements within his reach.

The influences which are to produce this ideal man are: First, the natural evolution of the good that is inherent in humanity. I believe in the doctrine of human depravity, and in the sense that all men are to some extent depraved I believe in the doctrine of total depravity; but I do not believe that any man is *naturally* total-

ly depraved. There is something good in every man, and in some unregenerated men the good is so prominent that the evil is in subjection to the good—they are more good than bad, and there are many such. Human nature is not the mean and sordid thing that some would have us believe it to be, but contains the elements of the future ideal man. Unaided, it would never reach the ideal, but it will be easily transformed by the power of divine grace. Jacob, the supplanter and deceiver that we see him in Beersheba, seems but a poor character out of which to develop the patient, faithful patriarch and prince of God that he afterwards became; and yet all the elements of his noble, manly nature were there. “Like the beautiful pearl that lies enclosed within the shell of the dull oyster, the spirit of the coming age lies dormant in the present.” Tennyson never wrote better than when he said:

“Yet I doubt not through the ages one unceasing purpose runs,
And the thoughts of men are widened with the process of the suns.”

There is much that is unjustifiable in human conduct to-day, even in good men—much that is wrong in human judgment, much that is perverse in human affection; but there is more that is good and true and beautiful. There is much of moral obliquity and spiritual depravity, but there is also an Eden where the Creator still comes and communes with His creatures.

I have great confidence in humanity, fallen and ruined as it is and by sin estranged from God, for I have unbounded confidence in the Gospel that it is "the power of God unto salvation", and is destined to lift man back to covenant favor and undisturbed communion with God, the Father of us all.

To be earnest and active in all that is good; to be decided and positive in denouncing all that is wrong; to have pity for the weak and charity for the wayward and erring; to life up the fallen; to seek and save the lost; to give one's self, as many are doing to-day, for the uplift of the poor and despised—that is noble, it is Christ-like and it is progress toward the ideal.

You cannot guess what will be the beauty or fragrance of a flower by examining the seed or bulb; you must plant it in the ground and let God's sunshine warm it into life. No more can you know what is in a man until you have proved him. If you would know how much of good there is in humanity, how much of benevolence and charity and human kindness, let the pestilence smite or the earthquake shake a city into ruins, or the flames devour or flood destroy; and when help is necessary see the response that humanity sends back to the unfortunate, sometimes even by those from whom we scarce expected any response, as when the flood swept away Johnstown, Pennsylvania, the convicts who were confined in the Eastern Peni-

tentiary contributed five hundred dollars for the relief of the sufferers.

The second influence that is to produce the ideal man is environment, the reflex influence of the good that surrounds him. We are better in proportion as the world we live in contains the elements of help, in proportion as that world is broad and good. It is largely the world in which the eagle lives that gives him his character, because he defies the storm and rises above it and lives in a realm unknown to other birds.

“God built the mountains, grand and high,
For men that soar and birds that fly;
And left the low and swampy lands
For Nature’s vile and groveling bands.”

Bishop Warren, in his “Recreations in Astronomy”, referring to the relative power of gravity in the different heavenly bodies, says that a man who would weigh one hundred and fifty pounds on our earth would not weigh more than three-quarters of an ounce in the moon, while in the sun he would weigh a ton and a half. There are some men who are content to live in the little, narrow world that is bounded everywhere by self, and they weigh little more as moral factors in the great plans of God and in the development of humanity than that man in the moon; while others live in the great, broad world of a liberal and charitable life, and they are like that man in the sun. It means vastly more to live in our world to-day than it did a hundred years ago.

“Better fifty years of Europe than a cycle of Cathay.”

Then what will it mean to live a thousand or ten thousand years hence? Human imagination cannot grasp the thought, but the Christian manhood of to-day will march on toward it. Every day bears us onward toward the goal; every invention of science, every discovery of philosophy and every development of art makes life grander and manhood nobler, while all the events of human affairs are timing their progress to the steady, onward march of God's great purpose in the development, through grace, of a perfect manhood—conformity to the type and pattern given us in the person of Jesus of Nazareth.

The third developing agency is to be the direct and positive influence of the Gospel of Christ through the Christian church and the Christian school, religion and education. We are to come, says St. Paul, “in the unity of the faith and of the knowledge of the Son of God unto a perfect man.” Religion without education tends toward fanaticism, superstition and extravagance, as illustrated by the Crusades in the eleventh, twelfth and thirteenth centuries, and by the believers in what in these modern times is known as Christian Science and Faith Healing. Education without religion leads to irreverence, skepticism and infidelity, but religion *and* education lead man by the pathways of faith and knowledge up to God; and by these

the Heavenly Father proposes to give us back, even in this life, what we forfeited and lost by the fall. In short, by means of the Gospel, which is God's remedial agency, man will be restored to the condition and relation from which by his transgression Adam fell. And this will not be by any new plan of redemption, nor by the substitution of any human evolution of the race for the divinely appointed means the Gospel provides for men to-day, but by the use of the same means—by justification, by regeneration, by sanctification, by the power of an indwelling Christ man shall rise and take his place where the Creator intended he should stand, the companion of God and the peer of the angels.

This righteousness will not be the exact type of Adam's righteousness, for that was a righteousness without the knowledge of sin, hence a sort of negative type; but man will be as pure and holy and good as the Gospel can make him, and Adam in his primeval glory was not better than that.

Oh, what will it mean to realize this! We cannot tell now but it shall be. No doubt there are some who are skeptical and are ready to deny the possibility of such an experience, because they cannot understand how it can be; who say such a state is unreasonable and impossible. Well, even the carpenters who assisted Noah in building the ark were skeptics, but God's promise was fulfilled and the skeptics were over-

whelmed in the Deluge. And so in spite of the skepticism of this age and of the weakness of the faith of those who do believe, God's purpose will move on to its perfect realization. The prophecy of St. Paul in Ephesians 4:13 will be realized, completely fulfilled; and with the triumph of the Gospel, with man fully redeemed and fully restored, the Millennium will dawn and the glorified Jesus will return to earth again as he has promised, and God and man shall dwell together.

The conspicuous element in the character of the perfect man is to be the "*unity of the faith and of the knowledge of the Son of God.*" In the future, how far distant we cannot tell, there is coming a day when Christianity will be homogeneous, whereas it is now heterogeneous; when the various sectarian creeds and dogmas which now divide Christians into separate clans and cleavages will be merged into one composite and harmonious whole; and to the careful observer there is evident to-day a decided drift in this direction. Church unity, Christian fraternity and interdenominational evangelism is the watch-word of the church to-day in a sense and to a degree that it has never been before. The essentials of true Christianity are really few, and when we have learned enough to enjoin these and stop there, we shall be growing in the right direction.

Christianity is yet in its tutelage and may require the stays and checks of denomination-

alism, but by and by, when it shall have reached its majority, it will throw these off forever and rise to the higher plane indicated by the words of Jesus when He said, "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father * * * but the true worshipper shall worship the Father in spirit and in truth, *for the Father seeketh such to worship Him.*"

The place where, or the manner in which men worship, matters little to the Father. There are many things we believe now, and some for which we contend earnestly, that are not essential to salvation; but in the future men will cease contending about these non-essentials and be contented with the sifted fundamentals that have to do with our salvation and God's eternal glory. Calvinists and Arminians will cease arguing about "election" and the "eternal decrees"; Romanist and Protestant will no longer contend with each other about the antiquity of creeds or the rightful claim to apostolical authority, or "apostolical succession"; when the peculiar denominational rites and beliefs that now divide the followers of Christ into a needless variety of sects will be merged into one confession; and the creed of a universal Christianity will be "One Lord, One Faith, One Baptism", and to that simple article of faith broad, grand, sublime, Jew and Gentile will subscribe.

The knowledge referred to is knowledge of the Son of God and His salvation. I need not

say that the man of the future will excel in his knowledge of material things and of their possible uses to man. Christianity has long since demonstrated its usefulness to mankind as a source of blessing in temporal things. Every scientific invention, every discovery of chemistry, every blessing the arts have brought us is an item on the credit side of Christianity's account with mankind; and under its benign influence the human mind will continue to move forward, exploring the unknown and discovering the hitherto unseen, until possibilities the most remote from our comprehension today will be discovered, arts and sciences will be multiplied and magazines of force and power as yet unknown will be discovered and utilized. Let no man for one moment suppose the art of discovery and invention is as yet at its best, for this is only the dawn of the blazing day that is coming. Mr. Edison, when asked if he did not think the end of discovery had about been reached, replied, "The end of discovery reached? No, there is no end." Then what must the full orb'd day reveal?

When an evil spirit possessed King Saul, David, with his magic touch upon the harp, drove that evil spirit out. Is there not a prophecy in this little matter of history that has never yet been properly interpreted? There is a power in music and in all that is beautiful in Nature and in art that has never been applied as it will be some day. When we look about us

and see the vast majority of the sick and invalid part of humanity, the wonder is not that so many die but that so many recover as do. They lie in miserable hovels and in dark, unsanitary tenements where scarce a ray of God's bright sunshine ever enters, where the very atmosphere is laden with contagion and death, where there is nothing but poverty and want and gloom—men and women shut up in these miserable quarters, who never heard a Christian song or the strains of an orchestra. They know nothing, absolutely nothing of the inspiration of the beautiful, and when sickness comes, melancholy that often ends in suicide accompanies it. Do you wonder that they die?

This Christian nation has never yet realized the crime it has committed against what is known as the pauper and criminal classes. We have not done our whole duty toward these when we have simply provided for the housing and feeding of them on the commonest kind of food, as though they were not capable of enjoying the more palatable and nutritious food which we demand for ourselves and for our families.

True enough "sin leads to poverty and punishment", but is it not just as true that poverty and punishment lead to sin? Are there not paupers who are such on account of having failed in the business life because help was not given them at a time when they might have succeeded? Are there not prisoners who sinned because they

came to a place in life when they felt like David felt when he said, "No man cared for my soul?" There must and will come a day when our prisons will be kept with regard to the health and morals of the inmates, and when the unfortunate who are incarcerated there will be regarded as human beings, and not, as is too often the case, as though they were beasts, devoid of human feelings and incapable of appreciating a kindness. Our almshouses, insane asylums and hospitals will then become veritable conservatories of flowers and music, where the fragrance of roses as sweet as those of Sharon, the song of birds and the sweet witchery of music will be employed to drive away the sad melancholy that often prevents recovery, and lift the sick and dying into new life, comfort and health.

There is no telling what the man of the future will be when the accumulated light and intelligence of ten thousand years shall focalize in a single mind. What will civil and political government mean when they shall "beat their swords into plowshares and their spears into pruning hooks? when nation shall not lift up sword against nation, neither shall they learn war any more", but when peace and mercy and righteousness shall fill the earth? What of social morality when the higher standard of morals shall have put to shame and forever condemned the social sins of today, and moral and social purity, unsullied virtue and honor shall characterize the age?

What will man be *spiritually* when the fuller light of Revelation shall have forever swept away the lingering mists of skepticism and unbelief, when with the mind unshackled and the body redeemed from the bondage of sin, a renewed manhood redeemed, sanctified and all but glorified shall stand erect in the likeness of his Maker, fit for the highest heaven and for the society of the pure who stand in the presence of the Majesty on high or throng the golden streets of the Eternal City, only waiting until the Lord shall descend with the shout of triumph to claim the kingdom and bring his waiting children home?

What shall he be? St. Paul tells us by a brief reference to his own experience when he says, (Galatians 2:20) "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." The actual status of the man is "crucified", yet living. Dead unto the world and sin, but all alive unto God. It is a life that is dominated and controlled by a higher nature that is living in him, who is none other than Christ. And what is it for Christ to live in a human life but for His law to dominate and control and govern the life?

The medium of this incoming power, He tells us, is faith. There is no limit to the power of Christian Faith, and the only reason why we

are not better and stronger Christians than we are is because of the infirmity of our faith. But God will help the faith of humanity, and one day it will come to be that men will believe the Gospel and accept its promises and *act upon them*, with the same simple faith and confidence that they now act upon the dictate of reason and faith in the certainty of Nature's laws.

The apostle Paul has described in the 13th chapter of First Corinthians the spirit by which this man is actuated in all his relations to and dealings with his fellow men, and it is by "Love, that is not easily provoked, that thinketh no evil, that envieth not, that vaunteth not itself, that seeketh not her own, that suffereth long and is kind"—*a love that never faileth*. He lives not under the old law of "an eye for an eye", but on the higher plane of the Golden Rule, and learns to do good even to those who despitefully use and entreat him. Oh, there is something grand and noble, something sublime in a nature that is capable of rising so high as that!

Thank God for the visions we get even now of the man of the future and for the evidences we have of the nobility that still lingers in our humanity. That is the standard by which we are to measure ourselves, not by the best men of the past or even of the present, but by the man of the future, "until we all come in the unity of the faith and of the knowledge of the Son of God, *unto a perfect man*".

Yonder in the dim, distant future I see him. A thousand ages are behind him, ages of weakness and error, of mistakes and failure, of ignorance and superstition; ages in which wrong was mistaken for right, evil for good and error for truth; ages when the progress of the race was slow, but the race never for a moment stood still since first the light of gospel day dawned on man.

Agencies great and small, willing and unwilling; influences divine and human; circumstances of ease and toil, of poverty and wealth, of rest and unrest, of comfort and discomfort, have borne him onward. By the discipline that necessity laid upon him, by peace and by strife, by friendly assistance and by embarrassing opposition, by life and by death, yet victor over all, he has gone forward until he stands the grand exponent of God's great idea of true and perfect manhood. He is so like his God that he reflects His glory, so sincerely fraternal with his brethren that no unworthy motive or ignoble impulse, no injustice, nor envy, nor deceit, nor falsehood in conversation or conduct separates him from them; but rich in virtue and knowledge, and in all the graces which adorn true, manly character, he challenges the admiration of angels and wins the approval of God.

The great eternity is before him, and as *perfection of nature is the essential condition of the highest development*, what shall man's future be? In him "the near and future blend in

one'', heaven and earth, time and eternity are interwoven with each other; and who can tell where the mortal leaves off and the immortal begins? What shall the difference be whether the dwelling of God shall be with men on earth, or the Father shall take His children up from earth to dwell with Him in heaven?

Now, we can the better appreciate what St. Paul means when he says in speaking of those who shall be alive at the second coming of Christ, "We shall not all sleep, but we shall all be changed (i.e., the mortal shall become immortal) in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed''.

I imagine that day for which all other days exist, and to which they are sending up their records, is come. The great drama of human life on earth is enacted and the curtain is rolling down never to rise any more. The music of the spheres is hushed. The machinery of the universe stands still. The stars that, since the day when first they sang together their Maker's praise, have kept their ceaseless vigils in the skies, now, like weary sentinels released from duty, march away and disappear forever, and the skies, no longer radiant with light of sun or star, are mantled in mottled midnight. Impenetrable gloom has settled on high noon. Day has gone out forever. The end of all things earthly is at hand.

Above this scene of desolation where “confusion worse confounded reigns”, the heavens are rent in twain and parting clouds reveal the preparation for the Judgment of the last great day. The Judge is on the throne, the books are open before Him, and now above the din and clash of worlds, louder than the crash of a collapsing universe, is heard the voice of the Judge saying, “Behold, I come quickly and my reward is with me to give to every man according as his work shall be”. Now, see the ungodly in their vain attempts to escape—for some will be as notoriously wicked in that day as others are conspicuous in righteousness. Hear them call on the dissolving rocks and mountains to fall upon them and hide them from the face of Him who sitteth upon the throne, when the rocks and mountains shall have forever fled away, and the hail of Almighty wrath has forever swept away the refuge of lies.

But see also, standing yonder, unmoved by the wreck and ruin that everywhere meets his gaze, with his eye fixed on the great white throne; conscious of his own integrity, the conqueror of evil, the wonder of the angels and perfect in the sight of his God; with nothing to fear from the issues of the approaching Judgment, waiting, almost impatient, stands God’s ideal and the fulfillment of our highest hope, our utmost desire, the PERFECT MAN; and he answers the challenge of the Eternal Judge: “Even so, come, Lord Jesus, come”.

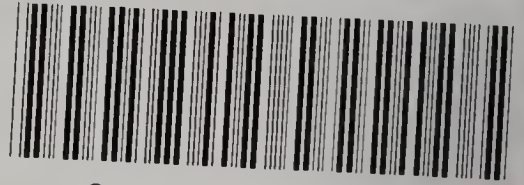
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